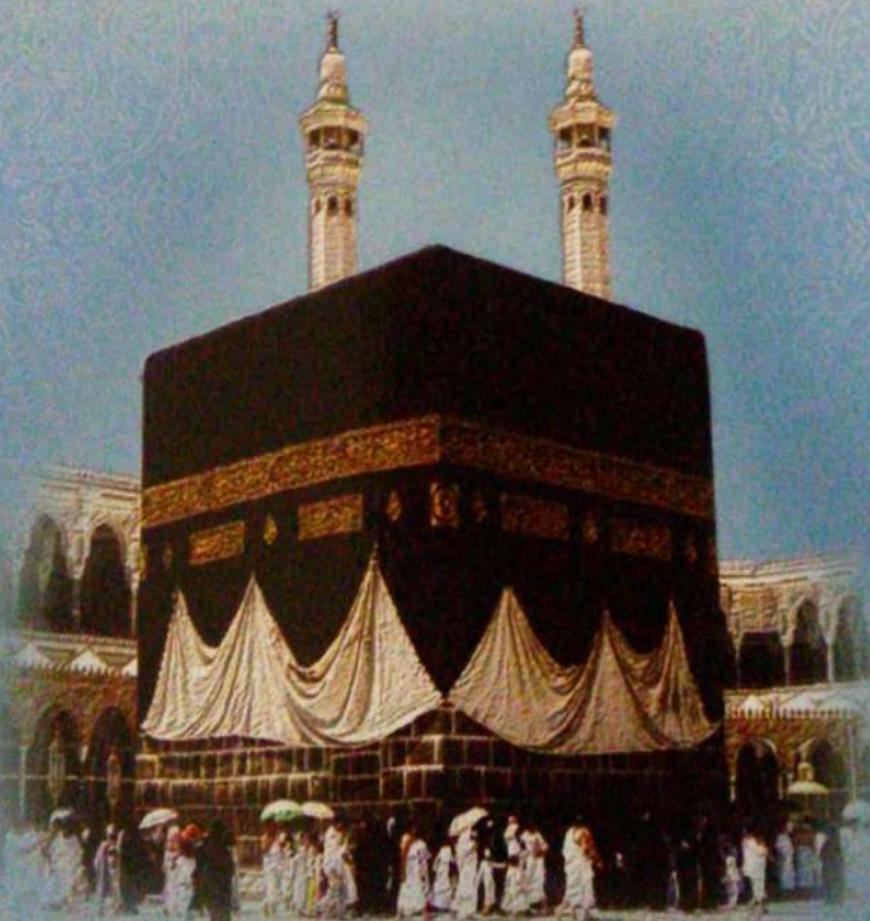
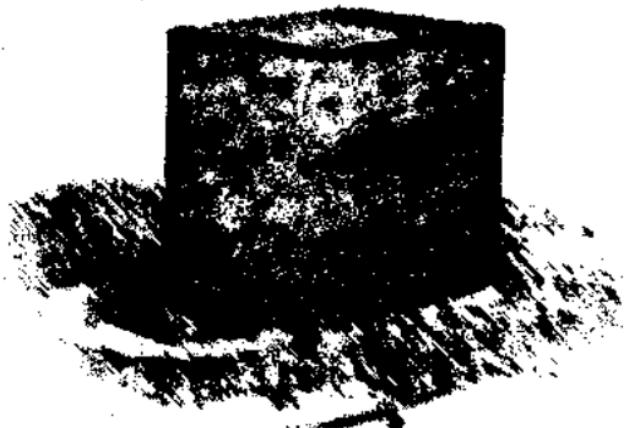


Kitabul Haj



Maulana M. S. Banoo

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Kitabul Haj

Maulana M. S. Banoo



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

INTRODUCTION TO THE FOURTH EDITION

The purpose of "Kitabul Haj" is to give the layman, a simple, straight forward plan for Haj. I have not included a large amount of facts for which the prospective Haji has no need. If the reader carefully and intelligently follows the instructions in this booklet, Inshallah his Haj will be an accepted one.

Most prospective Hajis go totally unprepared for Haj. This statement holds true for about 95% of the Hajis. This is a serious neglect by the Ummah and a shameful one.

Hazrat Abu Saeed (Radhiyallahu Anhu) relates from the Prophet (Sallallahu Alayhi Wasallam) "Learn your rites of Haj because they (rites) are part of your Deen (religion)."

Ibn Asakir

Haj is usually performed once in a lifetime and is the peak of achievement for the believer. The spiritual benefits that flow from the Haj are

immense in nature and revolutionise the attitude of the believer and change his direction in life. He who has performed the Hajj properly and sincerely comes back a different person. The casual, don't care type Haji returns the same person. A donkey that goes on pilgrimage returns a donkey, not a Haji. Therefore it is most essential that every prospective Haji must know why he is going to the Sacred Places and what is expected of him.

If every Haji can do this we will not see the fights at Hajar Aswad, the unruly behaviour of people in tawaf and the rampant indiscipline in Mina. Not to mention the un-Islamic behaviour after the return from Hajj. Islam expects us to be pursuers of learning and a disciplined lot. During the Farewell Hajj when the Prophet (Sallallahu Alayhi Wasallam) heard a noise behind him and the beating of the camels (to hurry) he (Sallallahu Alayhi Wasallam) pointed with his stick and called out, "O People be calm and dignified, for surely good is not in rushing with your camels."

Bukhari

Great emphasis has been laid on self restraint and obedience especially to Allah and the Prophet (Sallallahu Alayhi Wasallam). Good

behaviour, courtesy, assisting the weak and old, hygiene and sacrifice are part of our noble religion.

Prior to one's departure for Haj some of the following things have to be kept in mind:

a. Halal (pure) earnings.

Hazrat Ibn Umar (Radhiyallahu Anhu) relates from the Prophet (Sallallahu Alayhi Wasallam) when a man performs Haj with non halal sources and he says "Labbaik (I am present) Allahuma Labbaik, Allah says "No Labbaik (for you). This (call of yours) is flung back at you (rejected).

"Ibn Adi"

b. Seek forgiveness from relatives and friends. Without seeking forgiveness, it is unlikely that a pure Haj (Haj Mabrur) could be achieved.

c. Settle all debts and obligations towards third parties. Do not go for Haj paying by credit card or any "fly now pay later" scheme. It is contrary to the teachings of the Quran. Do not take loans and go for

Haj.

d. Be sincere in your intentions. Anas (Radhiallahu Anhu) relates from the Prophet (Sallallahu Alayhi Wasallam) "A time will come upon the people wherein the wealthy will perform Haj for the sake of touring, the middle group for purpose of trade, the learned for show and the poor for begging."

Dailimi-in Musnad Firdaus

e. Spend more time in the Masjid Nabawi and Masjidul Haraam and do not waste your time in idle talk and roaming the shopping areas.

f. Repent of your past deeds and resolve to turn a new leaf.

Study the life of Muhammad — Rasulullah (Sallalahu Alayhi Wasallam) and some matter on the virtues of Haj. The Haji will also find my book "Duas for Haj and Umrah" very useful. May Allah grant us the opportunity to perform our Haj as He would like us to perform it.

Study all diagrams carefully and all terms are

explained at the end of the book.

The author and all those associated with this publication humbly request the Haji to remember them in all his duas.

Our Lord, accept from us and forgive us, for surely You are the Most Forgiving and the Most Merciful.

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27th Rajab 1413
21st January 1993

ON WHOM IS HAJ COMPULSORY

Haj is compulsory once in a lifetime on:

- 1. A Muslim.**
- 2. Who is sane and mature**
- 3. Who possesses the means (money) and is not in debt.**
- 4. Healthy - not permanently bedridden or unable to travel.**
- 5. Has freedom of movement.*¹**
- 6. A female will be accompanied by her husband or a Mahram (one whom she cannot marry). She must also not be in Iddat*². A woman can accompany her son-in-law or father-in-law for Haj.**
- 7. Safety of route. During wars and when roads are unsafe, Haj is not compulsory.**

- 1. Withdrawal of a passport, house arrest, imprisonment, also does not make the Haj compulsory. This applies to Muslims who are resident in hostile countries such as China. A few chosen citizens are sent for Haj to show freedom of religion and travel.**
- 2. A period immediately after the death of her husband (4 months 10 days) or a divorce (about 3 months after her divorce).**

WHICH HAJ TO CHOOSE.

There are three types of Haj: Ifrad, Tamattu and Qiran.

Ifrad:

This is the simplest form of Haj.

Ihram is tied for Haj only. A person performing Ifrad is called a Mufrid. The residents of Mecca and those in Mecca before Shawwal can make the Ifrad Haj only.

Tamattu:

This is a better form of Haj than Ifrad. Umrah is performed during the months of Haj in one Ihram, thereafter Haj is performed in another Ihram. The performer of this Haj is called a Mutamatti.

Qiran:

This is the best form of Haj. Haj and Umrah is performed in one Ihram. One who performs Qiran is called a Qarin. (One Ihram means wearing the Ihram from the Miqat till after slaughtering one's animal in Mina on the 10th of Zil Haj).

Months of Haj - Shawwal, Zil Qad, Zil Haj.

QIRAN. If you are reaching Mecca in the last

few days before Haj (i.e. before the 8th of Zil Haj) Qiran will be most suitable. This is conditional that you were not in Mecca in the current Haj months, Shawwal/Zil Qad/Zil Haj, then left for Medina, or any other country. Rather go to Medina first from your country then leave for Mecca a few days before Haj. Between the Umrah and Haj one has to be CONTINUOUSLY in Ihram. For persons staying in Mecca for a few weeks, having a weak will-power, this Haj is not advisable. The slaughtering of one animal is compulsory in this Haj. (Goat/sheep/one seventh of an ox or camel).

TAMATTU: If you intend spending Shawwal, Zil Qad and the first week of Zil Haj or a few weeks in Mecca, then Tamattu will be most suitable. Between your Umrah and Haj you will NOT be in Ihram thus freeing you from the strict prohibitions of Ihram and this form of Haj will be ideal. After performing your Umrah you MUST*³ stay in Mecca till the 8th of Zil Haj. If you are staying in Mecca during Ramadan and wish to perform Tamattu, leave for Medina before the 1st of Shawwal. It is compulsory to slaughter one animal (goat/sheep/one seventh of an ox or camel) in Tamattu.

³ A difference of opinion exists on staying within the Miqat boundaries for a Mutamatti. Therefore if one has to go to Medina (which is outside the Miqat Boundary) in the Haj months and return, one can still perform the Tamattu Haj. From Medina the intending Haj will tie his Ihram and go directly to Mina or perform another Umrah then Haj.

IFRAD: If you are reaching Mecca late (8th, 9th) or you are scheduled to go directly to Mina then this Haj will be ideal. Also if you are short of money and are unable to slaughter an animal then also Ifrad will be suitable. It is not compulsory to sacrifice in Ifrad.

Ifrad is not permissible if you have made Umrah in the current Haj months.

Note: Shortage of money does not bar one from the other two types of Haj.

MIQAT (ALL HUJJAJ AND MUTAMIRIN)

In all four directions of Mecca are boundaries which none can pass without Ihram if they intend going to Mecca, whether it be Haj, Umrah or business. This boundary is called Miqat (plural Mawaqeet). There is another boundary closer to Mecca called Haram. No non-believer can proceed beyond this boundary.

These days most flights around the world land at Jeddah. Wear the Ihram before reaching Jeddah i.e. the last stop before Jeddah or from your port of embarkation if you are doing directly to

Mecca.

If one is proceeding to Medina first then there is no need to wear Ihram. For the people of Medina, or when coming from Medina to Mecca, Zul Hulaifa (also called 'Bir Ali') is the miqat. Bir Ali is about 10km from Medina central. The bus stops here on its way to Mecca. Rasulullah (Sallalahu Alayhi Wasallam) also wore his Ihram from here. This is the furthest Miqat from Mecca (about 420km).

The names of the other Mawaqeet are as follows: **JUHFA** near Rabigh about 175km⁴ from Mecca towards the western coastline; for the people of Syria and North Africa. **QARNUL MANAZIL** in the direction of Najd about 45km from Mecca; **ZATUL IRQ** for the people of Iraq; 90km from Mecca. **YALAMLAM** south east of Mecca; the name of a mountain; 45km from Mecca - for the people of Yemen and the South.

⁴ Rabigh is no longer on the main route to Mecca. Signboards on the Hijrah Expressway 230km before Mecca indicate the Miqat boundary for people coming from Syria and North Africa.

The immediate boundary around Mecca is called **Haram** (Sanctuary). This is much closer to Mecca and people residing in Mecca go to any of the following places to wear their Ihram for Umrah:

1. Taneem which is about 7km from the Ka'bah and where most people go to don their Ihram. Hazrat Ayesha (Radhiyallahu Anha) was sent by Rasulullah (Sallalahu Alayhi Wasallam) to Taneem from where she tied her Ihram for Umrah. The masjid on this site is called Masjid-Ayesha (also Masjid Umrah). Buses run from outside the Masjid-Haraam to Taneem regularly.
2. Ji'ranah which is 27km north of Mecca. Rasulullah (Sallalahu Alayhi Wasallam) tied his Ihram from here on his return from Taif to Mecca in 8 A.H.
3. Hudaibiya: about 21km on the outskirts of Mecca, known as Shumaisiya today.

If one has entered Mecca without an Ihram, one should return to the nearest Miqat and wear one's Ihram there and then return to Mecca. The penalty for failing to go back to the Miqat and

entering Mecca without Ihram is the slaughtering of a goat or sheep and distributing its meat among the poor.

Note: Some authorities are of the opinion that Jeddah is not in the Miqat and one could wear his Ihram at Jeddah. Those who follow this opinion must remember that if they visit Jeddah for any reason and on returning to Mecca will have to do so in a fresh Ihram.

IHRAM (ALL HUJJAJ AND MUTAMIRIN)

The Ihram is a garment consisting of two unsewn (unstitched) sheets or towels. This is the standard uniform for all male Hujjaj and Mutamirin, whether he be king or peasant, beggar or millionaire, academic or unlettered. All have to wear the same garb^{*5} white being the mustahab colour.

⁵ Note The Ihram garment can be old or new and can be used over and over again. If the Ihram becomes dirty (napaak/najis) it could be removed and washed.

Before wearing the Ihram, it is sunnah to trim one's nails, remove unwanted hair (in the armpits and below the navel) and to make ghusal. The one piece is tied around the waist and the other thrown over the shoulder. No underwear, jersey, shoes, socks or topies (hats) are permitted. Beach thongs or similar footwear which do not cover the arch of the foot (above the toes—metatarsals) and the ankles is permissible.

Prohibitions of Ihram (That which is NOT allowed):

- a. Usage of itr (attar) or anything fragrant. This includes food, sweets, drinks, hair oil, deodorants, cosmetics etc.
- b. Cutting or plucking of one's hair and paring the nails (including excessive scratching and rubbing, causing hair to fall).

Avoid excessive rubbing with a towel after wudu and bathing/showering constantly. The above also cause body hair to fall.

- c. Covering the head (by males) and covering the face by females. By keeping the face uncovered does not give women the

license to mix with strange men. Rules on separation and modesty must be observed.

- d. Sexual intercourse, love play or kissing.
- e. Quarreling, fighting and the use of bad language.
- f. Wearing of stitched clothing and shoes (for men).

What is allowed in Ihram:

- Money belt (despite it being a stitched item);
- Watch, spectacles, ring, bandage, plaster.
- Application of ointment to sores, pimples.
- Pin to tie the Ihram.
- Blanket to cover the body.

(If fragrant items are forbidden what about cigarettes?)

The draping of the Ihram (Recommended Method)

THE BOTTOM: Stand with your legs astride, and wrap one length around the waist. (If the piece is long enough, double it up over the front of the body). Fasten a belt, leaving a space of two inches (5cm) from the top of the cloth and tuck two inches of cloth from the top over the

belt.

Note: The navel to the knee must be covered at all times. Many people do not observe this fact. Staying in Ihram for men not used to wearing a sarong / lungi can be difficult. Observe caution whilst sleeping or sitting.

THE TOP: The top part can be thrown over the shoulders. (Idtiba is for tawaf only).

SALATUL IHRAM

After wearing the Ihram, use the shoulder length as a headcovering, (for males) and perform two rakats Salatul Ihram. (In the first rakat read Surah Kafiroon: Qul ya ayyuhal kafiroon, and in the second rakat, Surah Ikhlaas: Qul huwwal-lahu Ahad.) After the completion of this Salah, remove the shoulder length from your head, make the niyyah (intention) of Umrah, and recite the Talbiyah thrice, loudly, if you are a male, and softly, if you are a female.

Niyyah: This will depend on what you are intending to do:

For Qiran:

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ وَ
الْحَجَّةَ فَيَسِّرْ هُمَانِي وَتَقْبِلْهُمَا
مِنْتِي، بَتَّيْلَكَ بِحَجَّةِ وَعُمْرَةِ -

O Allah! I intend (performing) Umrah and Haj, so make both easy for me and accept them from me. I am present for Haj and Umrah.

For Tamattu: (Umrah)

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ
فَيَسِّرْ هُمَانِي وَتَقْبِلْهُمَا مِنْتِي -

O Allah, I am intending to make Umrah, so make it easy for me and accept the Umrah from me.

For Ifrad and Tamattu (Haj).

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّةَ فَيَسِّرْهُ
لِي وَتَقْبِلْهُ مِنْتِي -

O Allah, I intend (performing) Haj, so make it easy for me and accept it from me.

The Talbiyah:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ
لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَ
الْمُلْكُ لَا شَرِيكَ لَكَ

Here I am, O Allah here I am. Here I am, You have no partner, here I am. Surely all praise, favour and authority belongs to You. You have no partner.

After the Talbiyah, the following dua was recited by Rasulullah (Sallallahu Alayhi Wasallam):

اللَّهُمَّ رَبِّي أَسْأَلُكَ رِضَاكَ
وَالْجَنَّةَ وَأَعُوذُ بِكَ مِنْ
عَذَابِكَ وَالثَّارِ

O Allah! I seek Your Pleasure and Jannah (Paradise) and I seek Protection in You from

Your Anger and the Fire.

You can also make dua for whatever you desire. You are now a Muhrim (a person in the state of Ihram) and all the aforementioned prohibitions apply to you. Remember, that the state of being in Ihram is only achieved after you have completed the Niyyah of Ihram and read the Talbiyah. Wearing the Ihram lengths does not constitute being in the state of Ihram.

WOMEN IN IHRAM

A woman should bath, make her intention of Ihram and wear her normal clothing. Her face should remain exposed. Shoes, jewellery, stockings etc. are permitted. The talbiyah (Labbaik) should be recited softly. Other prohibitions applicable to men will apply to her as well. A menstruating woman should also bath, wear her clothing, make her intention for Ihram, recite the Talbiyah, proceed to Mecca and wait till she is over, have her bath and only then perform her rituals.

ARRIVAL IN MECCA

Dua on the outskirts of Mecca:

اَللّٰهُمَّ رَبَّنَ هَذَا حَرَمَكَ وَ
حَرَمَ رَسُولَكَ فَخَرِمْ لَهُمْ
وَدَمِيْ وَعَظِمِيْ وَبَشَرِيْ عَلَى
الثَّارِ ، اَللّٰهُمَّ اِمْتَنْ عَذَابَكَ
يَوْمَ تُبْعَثُ عِبَادُكَ .

O Allah! Surely this is Your Sacred Place and the Sacred Place of Your Prophet (Sallallahu Alayhi Wasallam). So forbid the fire upon my flesh, blood, bones and skin. O Allah! Grant me protection from Your Punishment on the Day on which Your servants will be raised.

While on your way to Mecca, recite the Talbiyah constantly. On reaching Mecca, first find accommodation, get settled, then proceed to the Masjidul Haraam. Recite the appropriate dua according to the sunnah as you enter the masjid from Babus Salaam (if possible).

On sighting the Ka'bah, recite the following dua (with raised hands):

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ
السَّلَامُ فَخَيْرَنَا رَبَّنَا بِالسَّلَامِ
اللَّهُمَّ زِدْ هَذَا الْبَيْتَ تَشْرِيفًا
وَتَعْظِيْمًا وَتَكْرِيْمًا وَمَهَابَةً
وَزِدْ مَنْ شَرَفَهُ وَكَرَمَهُ
مِمَّنْ حَجَّهُ أَوْ اعْتَمَرَهُ تَشْرِيفًا
وَتَعْظِيْمًا وَتَكْرِيْمًا وَبِرًا.

"O Allah! You are Peace and from You comes Peace. So keep us alive, our Lord in Peace. O Allah increase This House in dignity, honour, nobility and awe. And increase him who performs Haj or Umrah in dignity, honour, nobility and piety."

You can make any other duas to suit your needs as well. If salah time is at hand, do not start with your tawaf until after salah (study diagram before starting the tawaf). Remember that this salah will be performed bareheaded as you are a Muhrim.

Note: There is no time limit to perform Umrah after your arrival in Mecca. If you are tired have a rest before starting with your rites.

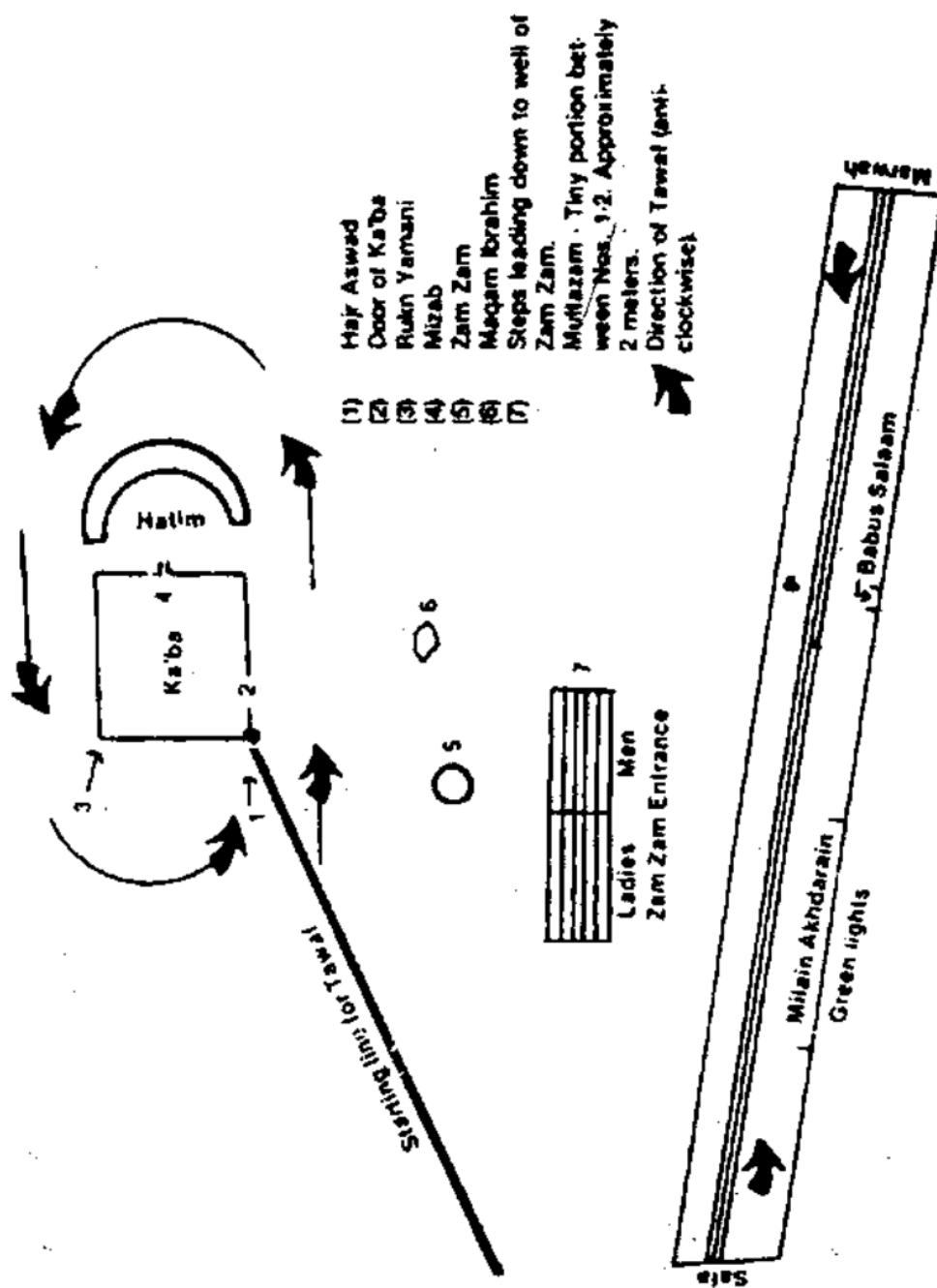
BEFORE TAWAF*: 6

Before commencing with tawaf, cover the left shoulder with one end of the Ihram and pass the other end under the right arm, thus baring the right arm and shoulder and covering the left shoulder. This is called Idtiba.⁷ Now proceed to the Hajar Aswad, (Black Stone) which is on the corner of the Ka'bah closest to the door of the Ka'bah. A darkish line runs from the Hajar Aswad till the end of the mataf (open area for tawaf). It is easily visible as the courtyard is of white marble. The first floor also has this starting point. Above the line on the wall at the edge of the courtyard is a green light which is also directly in line with the Hajar Aswad. The starting point of your tawaf is on this line, as close as possible to the Hajar Aswad. Before starting the Tawaf, make your intention.

6 Wudu is compulsory for all forms of tawaf. Tawaf is like salah.

7 Note: Idtiba and Ramal is not for one performing Ifrad.

SKETCH OF MASJIDUL HARAAM - MECCA



اللَّهُمَّ إِنِّي أَرِيدُ طَوَافَ بَيْتِكَ
الْحَرَامِ فِي سَرْرَةٍ لِّي وَ تَقْبَلْهُ
مِنِّي سَبْعَةَ أَشْوَاطٍ بِلِلَّهِ تَعَالَى -

O Allah! I intend performing the Tawaf of Your Sacred House, so make my Tawaf easy for me and accept it from me. Seven rounds for Allah, the Most High.

TAWAF

Stand on the darkish brown line and face the Hajar Aswad, standing with the face and chest in line with the Hajar Aswad, raise your hands as in salah and recite the following

سُمْمِ اللَّهِ أَكْبَرُ لَا إِلَهَ
لَا إِلَهَ وَلِلَّهِ الْحَمْدُ -

In the name of Allah - Allah is the Greatest. There is no deity worthy of worship besides Allah and all Praise belongs to Allah.

Thereafter, proceed towards the Hajar Aswad and kiss it thrice lightly without smacking the lips*⁸. If possible, place the forehead thereafter on the Hajar Aswad. If a large crowd is nearby and you are unable to kiss the Hajar Aswad, you have the following options:

- a. Place both hands or the right hand on the Hajar Aswad and kiss the palms of both hands, or the palm of the right hand.
- b. Stretch your arms with the palms facing the Hajar Aswad and then kiss your palms (as a substitute). (To kiss or touch the Hajar Aswad is called Istilam).

To kiss the stone is sunnah but to cause inconvenience and injury to others by pushing is haraam.

Start moving towards your right as your tawaf has begun. For males the first three Shawts (rounds) are to be done at a brisk pace with the

⁸ Sometimes Itr (Attar/perfume) is applied to the Hajar Aswad. In such an instance refrain from kissing or touching the Hajar Aswad as it is prohibited for a Muhrim

chest out (called Ramal).⁴⁹ The last four at a normal walking pace. Engross yourself in dua and the Third Kalima while making tawaf. The Hatim must be encircled otherwise the tawaf will be incomplete. Everytime you circle the Ka'bah touch the Rukn Yamani (The Yamani corner) with your hands or the right hand in such a manner that your chest or back does not face it. This is Mustahab. Do not kiss or place your forehead against it. If you are unable to touch it, move on (without raising the hands). Everytime you reach the Hajar Aswad, turn and face the Hajar Aswad and if possible kiss it, otherwise raise your hands as mentioned earlier and kiss your palm and recite Takbir (Allahu Akbar). Complete your seven Shawts in this manner. Your Tawaf is now complete (you have made istilam 8 times). Go to the Multazam and make dua to your hearts desire seeking Allah's Grace and Mercy. If possible place your chest against the wall of the Ka'bah, hands raised and right cheek touching the wall.

9. Iditaba and Ramal is for that tawaf followed by a Saee.

RECITE BEFORE PERFORMING THE WAJIBUT TAWAF

وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ
مَصَلَّىٰ

Thereafter, if it is not makruh time, go behind the Maqam Ibrahim, cover both shoulders and perform two rakats salah. These two rakats are wajib^{*10} (Wajibut Tawaf) and the mustahab surahs are Kafiroon and Ikhlaas. If there is no space near the Maqam Ibrahim, then enter the Hatim. Otherwise, any other place in the Haram Sharif will suffice since the entire Haram is sacred. It is not compulsory to perform salah at Maqam Ibrahim. Ignorant people (men and women) cause a severe congestion at Maqam Ibrahim by performing their salah there. Do not be one of them

10 Note These two rakats are compulsory after EVERY TAWAF.

Next, go downstairs to the well of Zam Zam and drink to your fill. Before drinking say "Bismillah" and after drinking "Alhamdulillah." Duas near the well of Zam Zam are accepted so make dua here as well. The well is visible with a glass partition blocking entry to it from the male section.

The dua of Rasulullah (Sallallahu Alayhi Wasallam) at the time of drinking Zam Zam is as follows:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا
تَفِعَّلَ بِرِزْقًا وَاسِعًا وَ
شِفَاءً مَنْ كُلِّ دَاءٍ

O Allah I am asking You for beneficial knowledge and an extensive sustenance and a cure from all ills.

Next, leave the well, make Istilam of the Hajar Aswad for the ninth time and proceed to Safa.

TAWAF DUAS

There are no fixed duas for each shawt (round)

as found in some guide books. The Mu'tamir is at liberty to recite what he pleases. We include certain selected duas Rasulullah (Sallallahu Alayhi wasallam) and the Sahabah (Radhiyallahu Anhum) made during Tawaf. Duas should be recited softly, keeping the meanings in mind. Loud recital of duas is makruh. Remember, it is better to read a dua you understand than to follow someone else reading a dua in Arabic, either mispronouncing or missing out words.

TAWAF DUAS:

Recite the following Dua between Rukn Yamani and Hajar Aswad. Also between Hajar Aswad and the Hatim.

رَبَّنَا اتَّنَا فِي الدُّنْيَا حَسَنَةً
وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا
عَذَابَ النَّارِ.

Our Lord! Grant us good in the world and in the Hereafter and save us from the punishment of the Fire.

This is the most recited dua in Tawaf by Rasulullah (Sallallahu Alayhi Wasallam) and the Sahabah (Radhiyallahu Anhum).

سَبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَ
لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
الْعَلِيِّ الْعَظِيمِ.

Glory be to Allah. All praise be to Allah. There is none worthy of worship besides Allah. Allah is the Greatest. There is no power and might except from Allah. The Most High. The Great. (The above is also called the Third Kalimah).

اللَّهُمَّ قِنْعَنِي بِمَا رَأَيْتَنِي
وَبَارِكْ لِي فِيهِ وَاحْلُفُ عَلَى
كُلِّ غَائِبَةٍ لِي بِخَيْرٍ.

O Allah! Make me content with that which You have given me and bless me in it and be my deputy in the welfare of all those who are away from me.

At Rukn Yamani recite:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَ
الْعَافِيَةَ فِي الدُّنْيَا وَ
الْآخِرَةِ ، رَبَّنَا أَتَنَا فِي
الْدُنْيَا حَسَنَةً وَفِي الْآخِرَةِ
حَسَنَةً وَقَنَا عَذَابَ النَّارِ.

O Allah! I ask You for forgiveness and safety in

*the world and in the Hereafter. Our Lord, Grant us good in the world and in the Hereafter and save us from the punishment of the Fire.
(See Kitabul Fada'il)*

When directly in line with the Mizab recite:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الرَّاحَةَ
عِنْ دَارِ الْمَوْتِ وَالْعَفْوَ عِنْ دَارِ
الْحِسَابِ.

O Allah! I ask You for comfort at the time of death and forgiveness at the time of accounting.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ
وَالْفَسَادِ وَمَوَاقِفِ الْخُزُبِ فِي
الْدُنْيَا وَالْآخِرَةِ.

O Allah! I seek protection in You from disbelief, hunger and disgrace in the world and in the Hereafter.

Note: The abovementioned duas are some of those recited by Rasulullah (Sallallahu Alayhi Wasallam) and the Sahabah (Radhiallahu Anhum) during Tawaf. When reciting them try to keep the meanings in mind. The Mu'tamir/Haji is not bound to these duas only and can recite anything else to suit his personal needs.

SAFA- MARWAH (SA'EE)

أَبْدَأْ بِمَا بَدَأَ اللَّهُ بِهِ إِنَّ
الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ
اللَّهِ -

I begin with that which Allah begin with. Surely Safa and Marwah are among the Symbols of Allah.

(Surah Baqarah- 158)

Before proceeding to Safa, ensure that you have made Istilam of the Hajar Aswad.

WHAT TO RECITE AT SAFA/MARWAH

Recite thrice

اللَّهُ أَكْبَرُ

لَا إِلَهَ إِلَّا اللَّهُ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ
عَلَى آلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا
شَرِيكَ لَهُ لَهُ الْمُلْكُ
وَلَهُ الْحَمْدُ، يَحْيِي وَيُمْتَنِّي
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، وَنَصَرَ
عَبْدَهُ، وَهَزَمَ الْأَخْزَابَ
وَحْدَهُ.

Stand on the slope of Mount Safa (a rocky hill, a portion of which has been included in the present building), facing the Ka'bah, raise your hands, palms facing the heaven as in dua, recite the above verse, then the Tahlil (La-ilaha illallah) and Takbir (Allahu-Akbar) loudly and Salat wa Salam (Durood Sharif) softly. Then make dua to Allah Ta'ala. Duas are accepted here as well. Descend from the slope and proceed towards Marwah. Two pedestrian lanes are available,

one leading to Marwah, and the other returning to Safa.

About 70 metres from Safa are the green flourescent lights (indicating the Milain Akhdarain). Males have to break out into a slow jog between these lights, a distance of about 50 metres. It is sunnat to jog this short distance.

On reaching Marwah, climb the slope, face the Ka'bah and do the same as you had done at Safa. (The Ka'bah is not visible from here.) One shawt has now been completed.

Commence your return to Safa and on reaching the green light break out into a slow jog again till you reach the other green light. On reaching Safa, the same procedure of reciting the duas is carried out. The second shawt has now been completed. In this manner complete seven shawts ending at Marwah.

SOME MASAIL ON TAWAF OF UMRAH

Wudu is compulsory for all forms of Tawaf. Tawaf can be suspended for Salah, janazah

salah or because of the breaking of the wudu and be resumed thereafter. Be sure of how many (rounds) shawls you have completed. If you are confused about the number of shawls, repeat the entire Tawaf. The Tawaf starts from the Hajar Aswad only. Tawaf cannot be begun elsewhere. The Hatim also has to be encircled. While making Tawaf, the left shoulder will be nearest to the Ka'bah with the Mu'tamir walking in an anti-clockwise direction.

One should not face the Ka'bah while making Tawaf except at the Hajar Aswad. One should not queue while making Tawaf to kiss the Hajar Aswad.

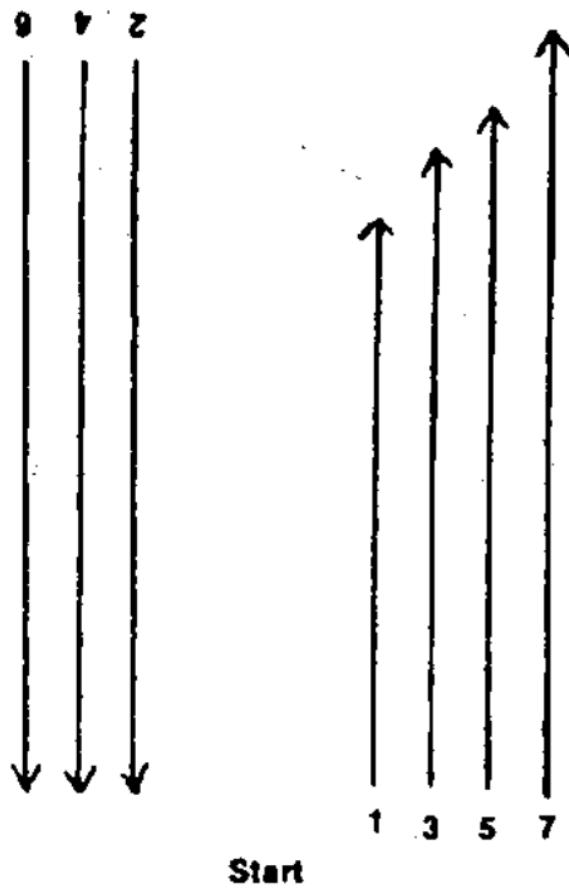
Do so before beginning the first shawt (round) or in the last shawt. For those unable to make tawaf on foot, porters are available to carry them around the Ka'bah.

Notes on Sa'ee

The distance between Safa and Marwa is 375 metres. Those unable to make Sa'ee on foot can do so on wheelchairs, which are available at fixed rates. Count the

MARWAH

Finish



SAFA

round personally and do not leave it to the person pushing your wheelchair.

There is no nafl sa'ee like nafl tawaf. Sa'ee can be suspended for salah or janazah salah and resumed thereafter Wudu is not conditional in Sa'ee i.e. it can be made without

Sa'ee to begin at Safa only. There is no need to climb to the top of Mount Safa. Stand where the tiling meets the rock.

OF THE FOLLOWING THREE CHAPTERS ONLY READ THE HAJ YOU HAVE SELECTED. THEREAFTER READ ALL OTHER SECTIONS.

QIRAN

After you have worn your Ihram before or at the Miqat, perform two rakats salah and make the following combined intention for Umrah and Haj.

اللَّهُمَّ إِنِّي أُبَادُ الْعُمْرَةَ وَ
الْحَجَّةَ فَيَسِّرْ هُمَّا لِي وَلْقَبِلْهُمَا
مِنْيَ، لَبَّيْكَ بِحَجَّةٍ وَعُمْرَةٍ -

O Allah, I intend (performing) Umrah and Haj, so make both easy for me and accept them from me. I am present for Haj and Umrah.

Recite your talbiyah thrice and proceed to Mecca. On entering the Masjidul Haraam do the following:

- a. Tawaf (This will be your Tawaf for Umrah).
- b. Dua at the Multazam.
- c. Two rakats Salah (Wajibut Tawaf).
- d. Go to the well of Zam Zam.
- e. Return and make Istilam of the Hajar Aswad for the ninth time before starting your Sa'ee.
- f. Perform Sa'ee.
- g. Two rakats salah (Mustahab).

The Umrah is now complete.¹¹

The Qarin will NOT cut his hair after the Umrah, but will remain in his Ihram and continue reciting the Talbiyah.

11. This is mentioned briefly here. Tawaf and Sa'ee has been covered in the earlier chapters.

After the Umrah, the Qarin has to perform the Tawaful Qudoom (Tawaf of Arrival) and Sa'ee. He has to repeat exactly the same procedure that he followed in his Umrah. In effect, he will perform two tawafs and two Sa'ees. (The second Sa'ee could be performed after the Tawafus Ziyarah).

The Qarin is NOT released from his Ihram after the Tawaful Qudoom and Sa'ee but has to remain in Ihram till the day of Haj (8th of Zil Haj).

The Qarin is warned once more to be very careful and not to violate the prohibitions which apply to persons in Ihram.

8th Zil Haj:

Depart for Mina after Fajr and remain in Mina till after Fajr of the 9th.

9th Zil Haj:

Depart for Arafat after Fajr and remain in Arafat till sunset. Leave for Muzdalifah after sunset without performing Maghrib salah at Arafat.

10th Zil Haj (Night):

Perform Maghrib and Esha salah at Muzdalifah. Spend the night here. Perform Fajr salah then

leave Muzdalifah for Mina just before sunrise.

10th Zil Haj (Day):

Stone the Jamaratul Kubra (Big Shaitan) only with seven (7) pebbles. Slaughter a goat, sheep or one seventh portion of a camel/cow. Cut or shave the hair of the head and remove the Ihram. Go to Mecca and perform your Tawafus Ziyarah and return to Mina.

11th Zil Haj:

Stone all three Jamarat starting with the Small Jamarah, seven stones each AFTER ZAWAL (MIDDAY) $7 \times 3 = 21$.

12th Zil Haj:

The same as on the 11th. Leave for Mecca or your destination before sunset.

13th Zil Haj:

If you remained in Mina stone all three Jamarat, then depart.

Tawaful Wida (Farewell Tawaf): Perform this tawaf before leaving for home.

TAMATTU

After wearing your Ihram before or at the Miqat perform two rakat Salatul Ihram and make your intention for Umrah as follows:

Intention for Umrah

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ
فَإِيَّاكَ نَسْأَلُ وَتَقْبَلْهَا مِنِّي.

O Allah, I am intending to make Umrah, so make it easy for me and accept the Umrah from me.

On reaching Mecca perform:

- a. Tawaf of the Ka'bah.*¹²
- b. Dua at the Multazam
- c. Two rakats Salah (Wajibut Tawaf)
- d. Go to the well of Zam Zam
- e. Make Istilam of the Hajar Aswad for the 9th time
- f. Perform the Sa'ee between Safa and Marwah. *¹²
- g. Two rakats salah (Mustahab).
- h. Cut or shave the hair of the head.

¹² A detailed explanation has been given in the earlier chapters on Tawaf and Saee.

The Umrah is now complete.

Halq (Men) - (Shaving of all the hair of the head). This is the best and most superior method.

Qasr (Men) - (Trimming). All the hair to be trimmed to the length of the first joint of the forefinger or a bit more (roughly 1 inch or 2.5cm). This is not possible when the hair is not of equal size. Under these circumstances it becomes wajib to shave.

A bald person will merely pass the razor over his head.

Women - Shaving for women is forbidden. The best method is to trim the end of the hair equivalent to the first joint of the forefinger, (1" or 2.5cm) or more. Gather all the hair at the end and wrap once around the forefinger and cut that much.

Men and women can cut their hair personally or by someone else. Strange men are not allowed to cut women's hair.

You are now free from your Ihram and all previ-

ous prohibitions no longer apply. Remove your Ihram and stay in Mecca in your normal clothing. If you wish you can make Umrah as often as you please till the 8th of Zil Haj. Thereafter it is Makruh Tahrimi to perform Umrah till the 13th of Zil Haj.

IHRAM FOR HAJ IS WORN IN MECCA

8th Zil Haj: Wear your Ihram, perform two rakat Salatul Ihram, make your intention for Haj and recite the Talbiyah.

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ فَيَسِّرْهُ
لِي وَتَقْبِلْهُ مِنِّي -

Depart for Mina after Fajr and remain in Mina till after Fajr of the 9th.

9th Zil Haj:

Depart for Arafat after Fajr and remain in Arafat till sunset. Leave for Muzdalifah after sunset without performing Maghrib salah at Arafat.

10th Zil Haj (Night):

Perform Magrib and Esha salah at Muzdalifah. Spend the night here. Perform Fajr salah then leave Muzdalifah for Mina just before sunrise.

10th Zil Haj (Day):

Stone the Jamaratul Kubra (Big Shaitan) only with seven (7) pebbles. Slaughter a goat, sheep or one seventh portion of a camel/cow. Cut or shave the hair of the head and remove the Ihram. Go to Mecca and perform your Tawafus Ziyarah. The first three rounds with Ramal. After the Tawaf/Wajibut Tawaf then perform your Sa'ee and return to Mina.

11th Zil Haj:

Stone all three Jamarat starting with the Small Jamarah, seven stones each AFTER ZAWAL (MIDDAY) $7 \times 3 = 21$.

12th Zil Haj:

The same as on the 11th. Leave for Mecca or your destination before sunset.

13th Zil Haj:

If you remained in Mina stone all three Jamarat, then depart.

Tawaful Wida (Farewell Tawaf) Perform this tawaf before leaving for home.

IFRAD¹³

Having worn your Ihram for Haj before or at the Miqat perform two rakats Salatul Ihram. After the salah make your intention for Haj as follows:

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ فَإِذْنُكَ
لِي وَتَقْبِلْهُ مِنْتَ -

O Allah, I intend (performing) Haj, so make it easy for me and accept it from me.

The local people wear their Ihram in Mecca. Thereafter recite the Talbiyah.

On arriving at Mecca perform the following:

13. Ifrad is also for the residents of Mecca and those (outsiders) present in Mecca before the first of Shawwal. They do not have to perform the Tawaful Qudoom. They cannot perform Qiran or Tamattu.

- a. Tawaf¹⁴ (known as Tawaf Qudom) i.e. Tawaf of Arrival for outsiders only (Tawaf without Ramal or Idtibah, i.e. walking chest out at a brisk pace and the right shoulder bare).
- b. Dua at Multazam.
- c. 2 Rakats Wajibut Tawaf.
- d. Visit the well of Zam Zam.

After this the Mufrid does not make his Sa'ee or cut his hair but will remain in Ihram till the 8th of Zil Haj and recite his Talbiyah.

8th Zil Haj:

Depart for Mina after Fajr and remain in Mina till after Fajr of the 9th.

9th Zil Haj:

Depart for Arafat after Fajr and remain in Arafat till sunset. Leave for Muzdalifah after sunset without performing Maghrib salah at Arafat.

14. This Tawaf is sunnah.

10th Zil Haj (Night):

Perform Maghrib and Esha salah at Muzdalifah. Spend the night here. Perform Fajr salah then leave Muzdalifah for Mina just before sunrise.

10th Zil Haj (Day):

Stone the Jamaratul Kubra (Big Shaitan) only with seven (7) pebbles. Cut or shave the hair of the head and remove the Ihram. Go to Mecca and perform your Tawafus Ziyarah. The first three rounds with Ramal. After the Tawaf/Wajibut Tawaf perform your Sa'ee and return to Mina.

11th Zil Haj:

Stone all three Jamarat starting with the Small Jamarah, seven stones each AFTER ZAWAL (MIDDAY) $7 \times 3 = 21$.

12th Zil Haj:

The same as on the 11th. Leave for Mecca or your destination before sunset.

13th Zil Haj:

If you remained in Mina stone all three Jamarat, then depart.

Tawaful Wida (Farewell Tawaf) Perform this

tawaf before leaving for home.

Note: Although it is not compulsory to slaughter an animal, great blessings are associated with slaughtering in the Haram. Do not deprive yourself.

ALL HUJJAJ

8th Zil-Haj

Depart for Mina, after sunrise.¹⁵ Five salah (namazes) will be performed here. Zuhr, Asr, Maghrib, Esha and Fajr of the 9th. It is sunnah to spend the night here. No specific activities to be carried out. Spend your time in reciting the Talbiyah, Istighfar, praises of Allah and reciting the Quran.

As the following five days are extremely important do NOT waste your time in idle talk and gossip. The Quran lays great emphasis on Zikr (Remembrance of Allah) during these days.

9th Zil-Haj

After sunrise¹⁶ on the 9th leave for Arafat. Remember to recite your Talbiyah and Takbir at all times.

You will be in your camp at Arafat. Busy yourself with various forms of Zikr (Remembrance of Allah).

After Zawal (midday) have a bath¹⁷ if possible (as it is sunnah), otherwise wudu will suffice. If you can make it to the Masjidun Namirah, perform Zuhr and Asr combined with one Azaan and two Takbirs with the Imam

Owing to the vast crowd and multitude of camps, rather stay within your camp for fear of getting lost. In your camp you will perform Zuhr and Asr separately in their own times.

Wuqoof (Lit: Stopping/Waiting) is a fardh of Haj. The condition for Wuqoof is to be present at Afarat or pass through Afafat from after Zawal on the 9th of Zil Haj till before the morning of the 10th (before Subuh Sadiq). From Zawal it is sunnah to stand, hands raised, facing the Qiblah engaged in dua for as long as possible. Owing to exhaustion one can sit and also drop one's hands. This will continue till sunset. Proceed to Muzdalifah after sunset, not before. Maghrib salah will not be performed at Afafat.

15-16 A recommended departure time, but might not be possible owing to transport problems.

17 Water is now freely available and it is possible to have a bath.

10th Zil-Haj (Evening)

So when you hasten from Arafat then remember Allah at the Holy Landmark and remember Him as He has guided you.

(Holy Landmark—Masharul Haraam at Muzdalifah).

(Quran 2-198)

Muzdalifah: Maghrib and Esha will be performed combined with one Azan and one Iqamah. The night has to be spent at Muzdalifah. For the Hajjaj gathered here this night is a most blessed night. Rest a while and try to spend the remainder of the night in Ibadah. Fajr will be performed at the earliest possible time; thereafter spend the remaining period till before sunrise, with hands raised in dua, talbiyah, takbir, tahlil, salat wa salaam, istighfar etc. This short span of time (roughly 60 mins) is the wajib wuqoof of Muzdalifah.

Many people get caught in traffic jams between Arafat and Muzdalifah. If you are able bodied and do not have to care for old people start walking.

One could pass through Muzdalifah or be there for a few moments. is also regarded as wuqoof (Between Subuh Sadiq and sunrise).

Collect seven or seventy pebbles at Muzdalifah for pelting at Mina. Remember, do not break stones for this purpose. The approximate size of a pebble will be slightly bigger than a pea. Your talbiyah will stop before pelting the Shaitan.

You will depart for Mina just before sunrise.

10th Zil-Haj (Day)

Firstly today one has to pelt the Jamaratul Kubra.*¹⁸ The Big Shaitan only. Stop reciting your talbiyah before pelting.

How to pelt: Face the Big Jamrah with Mecca on your left and Mina on your right*¹⁹ At a distance of about five metre or less from the outer wall of the Jamrah, hold one pebble at a time in your right hand between the thumb and the index finger and throw it at the Jamrah.*²⁰ One by one, throw all seven pebbles, See that all the pebbles fall as near to the Jamrah as possible. (about three metre/yards) if thrown from a distance. A handful thrown once constitute one pebble only.

¹⁸ The three Jamarat (Shaitans) are clearly marked in several languages. Between the Small and Middle Shaitan the distance is 116 metre and between the Middle and Big Shaitan, 155 metre.

¹⁹ If this is not possible, pelt from any direction.

²⁰ The pillar is not the Shaitan and there is no need to aim your stones at the pillar. The stone must fall within the walled area or about three metre from the pillar.

What to recite when throwing pebbles:

بِسْمِ اللَّهِ أَكْبَرُ رَغْمًا
لِلشَّيْطَانِ وَرَضِيًّا لِلرَّحْمَنِ

اللَّهُمَّ اجْعَلْهُ حَجَّاً مَبْرُورًا
وَذَنْبًا مَغْفُورًا وَسَعْيًا مَشْكُورًا

In the name of Allah—Allah is the greatest. A humiliation for Shaitan and for Allah's Pleasure. O Allah, make it an acceptable Haj and (my) sins forgiven and (my) effort a thankful (one).

- a. Rami (Pelting). The time for pelting is between sunrise and Zawal (midday). One can also pelt between midday and sunset. The old, women the infirm can pelt after Maghrib till before Fajr. Rami is wajib and has to be done personally.
- b. Women and old people are warned NOT to go early and pelt owing to large

crowds. The weak are under a constant threat of being crushed to death or severely injured. They must rather go in the evening.

- c. In extreme cases someone else can be deputed to do the Rami.

Slaughtering: (10th Zil Haj)

And as for the camels, We have made them of the signs of Allah, for you therein is much good. So mention the name of Allah over them as they stand in a row, then when they fall down eat of them and feed the poor man who is content and the beggar.

(Quran 22:36)

And mention the name of Allah on the appointed days over beast of cattle that He has given them. Then eat thereof and feed the distressed one, the needy.

(Quran 22:28)

After pelting the Big Jamraah go to the slaughter-place of Mina to slaughter²¹ a goat, sheep or 1/7th portion of a camel, cow or ox, this is known as Damush Shukr (Sacrificial of Thanks). After completing your sacrifice, get your hair cut or

shaved.

The Mufrid does not have to slaughter.

Method of Cutting the hair.

Males: The best and most superior method is to shave the entire head. Start shaving from the right side downwards then the left side.

The second method is to cut about one inch (2,5 cm) all round. This is rather difficult as the hair might not be of uniform size. Therefore, to avoid any doubt, rather shave the entire head. The shaving can be done personally or by anybody else.

A bald person will merely pass the razor over his head.

Ladies: Shaving the head for women is forbidden. The best method is to trim the end of the hair equivalent to the first joint of the forefinger, (1 inch or 2,5 cm) or more. Gather all the hair at the end and wrap once around the forefinger and cut that much.

21 The time limit for slaughtering is from the morning of the 10th till before sunset on the 12th of Zil Haj. Slaughtering to be done within the Haram boundary.

NOTE: Pelting must be done first, then slaughtering and finally cut or shave off one's hair. (For Qiran and Tamattu only).

You are now out of your Ihram and all previous prohibitions no longer apply with the exception of sex. Now leave for Mecca to perform your Tawafus Ziyarah.

Then let them accomplish their needful acts of shaving and cleansing and let them fulfill their vows and make Tawaf of the Ancient House (Ka'bah).

(Quran 22:29)

Tawafus Ziyarah: The first three rounds of this Tawaf will be performed with Ramal (men only), i.e. chest out and at a brisk pace. The remaining four rounds (shawts) at normal walking pace. (For Tamattu and Ifrad only). The Qarin does not make Ramal as he does not have to make Sa'ee. For him a plain Tawaf.

Perform two rakats wajibut tawaf after the Tawafus Ziyarah.

Thereafter, go to Safa and perform your Sa'ee of Safa Marwah. (Tamattu/Ifrad).^{*22}

22. Rules for tawaf and sa'ee have been covered in the earlier chapter

For men and women (not menstruating) the time limit for the Tawafus Ziyarah is from sunrise on the 10th of Zil Haj till sunset on the 12th.

After completion of your Tawaf and Sa'ee return to Mina. The nights of the 11th/12th (13th) are to be spent in Mina. To spend the nights in Mina is sunnah.

Remember Allah in the numbered days (10/11/12-13) Then he who hastens off in two days, there is no sin on him and whoever remains behind, there is no sin on him. (Two days -who leaves Mina on the 12th - Remains behind on the 13th).

(Quran 2:203)

11th Zil Haj (Mina)

Today after Zawal one has to pelt the three Jamrahs starting with the one nearest to Masjid Khaif (The Small Jamrah), then the middle one and finally the last one (Big Shaitan) consecutively called Jamaratul Ula, Wusta, Kubra. The masnoon times is between Zawal and sunset. **Pelting cannot be done before Zawal.**

The sequence according to the sunnah is first the Small Jamrah, then the middle and finally the

large one. If possible after pelting the first two, stand aside face Mecca and engage in dua.

12th Zil Haj (Mina)

The same procedure as on the 11th. If you wish to return to Mecca do so before sunset. It is makruh to leave Mina after sunset.

13th Zil Haj (Mina)

One has the option of remaining in Mina and pelting the Jamarat on the 13th as well. In fact it is best to remain in Mina an extra day. The pelting can be done after sunrise but is better to do it after Zawal.

Notes on Pelting

Do not pick up pebbles near the Jamrah as these are regarded as rejected. Use clean pebbles preferably washed. Pebbles can also be picked up in Mina for pelting.

If you are stoning on behalf of someone else, complete your stoning first, thereafter do his.

If one pelted in a wrong sequence (e.g. big / middle / small) dum is not compulsory. If time

permits repeat the stoning according to the sunnah (Small / Middle / Big).

Pelting missed on the 10th, 11th or 12th can be done the following day. A goat/sheep as penalty is compulsory.

TAWAFUL WIDA

Prior to your departure from Mecca one has to perform the Tawaful Wida (The Farewell Tawaf). This will be your last Tawaf in Mecca. It is performed as any ordinary Tawaf. Do make dua to Allah to bring you here again and again. If for any reason you are delayed in Mecca you can make nafl Tawaf after the Tawaful Wida.

When you have completed your Haj rites then remember Allah as you remembered your fore-fathers rather even more.

(Quran 2:200)

FARAID OF HAJ

(Compulsory Acts. Sing: Fard)

1. **Ihram.** To be in Ihram with the Intention of Haj and to recite the Talbiyah

(Labbaik).

2. **Wuqoof Arafat.** To be on the Plain of Arafat on the 9th of Zil Haj after Zawal till before the morning of the 10th. (Though it be for a few seconds). Morning means Subuh Sadiq.
3. **Tawafus Ziyarah.** To be performed on the morning of the 10th Haj till before sunset on the 12th.

Any fard omitted will render the Haj invalid and cannot be made up with any blood sacrifice (Dum). The Haj will have to be repeated. The exception being the Tawafus Ziyarah. If one did not perform this Tawaf one can come back and perform it at any time.

WAJIBAT OF HAJ (Sing: Wajib)

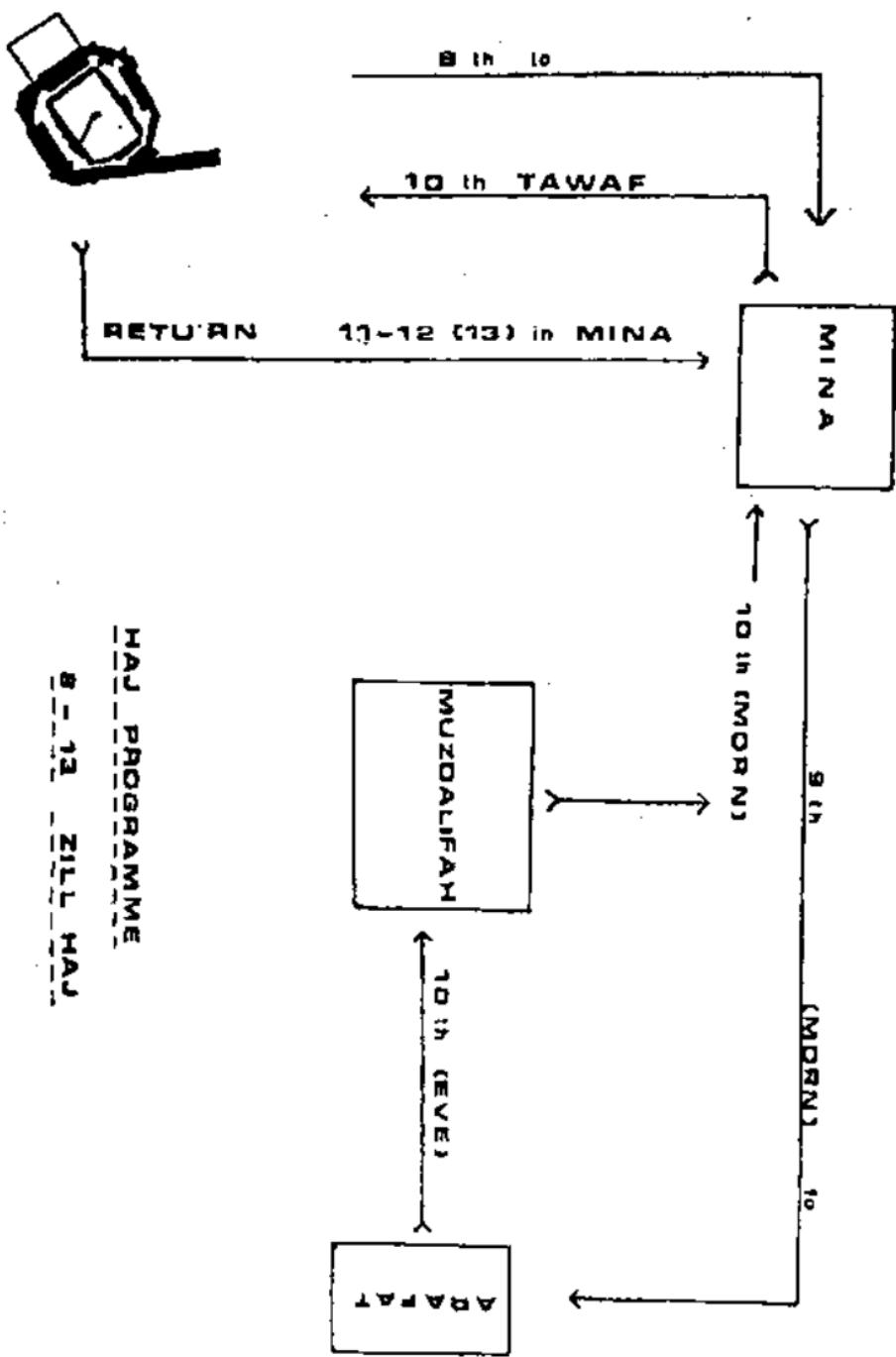
1. **Wuqoof Muzdalifah.** To be at Muzdalifah on the 10th between Subuh Sadiq and sunrise, be it for a short while only.
2. To pelt the Jamarat (Shaitans).
3. To make Sa'ee (between Safa - Marwa).
4. To shave or cut the hair.

5. Damush Shukr for the Qarin and Mutamatti.
6. Tawaful Wida (Farewell Tawaf).

The penalty for omitting a wajib is a blood sacrifice called dum. The haj will not be rendered invalid. A Haj with omissions or where one had to give a penalty cannot be called Haj Mabrur (An Accepted Haj).

Note: In some instances if a wajib act is omitted due to a valid reason the blood sacrifice falls away, e.g. a severely ill person did not pelt the Jamarat himself. No blood sacrifice is compulsory on him. The same applies to old people and women who did not make wuqoof at Muzdalifah owing to massive crowds.

Able bodied people must walk from Arafat to Muzdalifah if their vehicle has broken down or caught in a traffic jam. Otherwise dum will be compulsory on you if you did not get to Muzdalifah before sunrise.



Children's Haj.

Haj is not compulsory on children. If a person takes his child/children for Haj, the reward accrues to the parent.

The rules of Haj apply to them as adults.

No penalty is liable for violations by small children.

LADIES IN IHRAM

Special Problems: Women can perform salah behind the Imam of both Harams. They can also join in janazah (for the deceased) and Jumu'ah salah as well. Ask your menfolk as to how the Jumu'ah (Friday) salah and Janazah salah is performed. The Ihram for women is their normal clothing, They can also wear stockings, shoes and jewellery. The face will remain exposed. Menstruating women will bathe, wear their clothing, make the intention of Ihram and recite the talbiyah (softly). Such women, when arriving in Mecca will not enter the Masjidul Haram. A condition for entering the Masjidul Haram is purity (Taharah/Paaki) and wudu for Tawaf. You will accompany your group to Mina /Arafat

/Muzdalifah. Taharah is not a condition there. All forms of duas, praises of Allah, repentance, talbiyah can be recited. One can also pelt the Shaitan in a state of menstruation.

The Tawafus Ziyarah, which must be performed between the 10th and 12th of Zil Haj, menstruating women are not bound by the above limit. When the flow of blood ceases, she will bath and then perform her Tawafus Ziyarah. It can happen that a women is booked to leave for her country and she has not performed her Tawafus Ziyarah. **She cannot leave Mecca without performing her Tawafus Ziyarah**²³ Women are advised to take necessary precautions when coming for Haj. If your menstruation clashes with the Haj days you have the following options:

1. Delay your departure from Mecca so that your menstruation cycle completes naturally. Perform your Tawafus Ziyarah and Farewell Tawaf then leave. This is the best option but might not be suitable to all.

²³ Your husband never becomes Halal for you until this tawaf is performed.

2. Usage of medicine to delay the menstrual flow. Your doctor will advise you on this. It must be noted that most of these medicines have all types of side effects.

Before leaving Mecca she has to perform her Tawaful Wida (Farewell Tawaf). If she started menstruating after performing her Tawafus Ziyarah (10th of Zil Haj), then it will not be necessary for her to perform the Tawaful Wida. She will stand at Babul Wida (The Farewell Door) of the Masjidul Haram and make her dua there. Menstruation is calculated from when you see the blood.

Other prohibitions:

She will not make Ramal in Tawaf, i.e. walk at a brisk pace with the chest out. Whilst making Tawaf keep a clear distance from the Ka'bah and the men.

She will not run the short distance between Safa/Marwah (between the green lights).

Owing to large crowds she must not push her way through to the Hajar Aswad or perform salah near Maqam Ibrahim.

She must cut about 1 inch (2,5cm) of her hair after Rami/Qurbani (depending on the type of Haj).

Shaving off the hair of the head is forbidden.

Modern women with very short hair resembling that of males are faced with a very tricky problem. How are you going to cut your hair? Muslim women are strongly advised to let their hair grow naturally and not impersonate modern unisex trends, which is haraam.

She must ensure that her body is properly covered when coming into the Masjidul Haram and also during Tawaf. Avoid wearing very thin or see through material. Women from certain countries come very badly dressed in the Masjidul Haraam. This is an insult to the sacred Masjid and in certain instances the tawaf is not valid. The most a woman can expose of her body is her hands up to the wrists, face and feet up to the ankles. If a quarter or more of the arm, neck or hair is exposed, the tawaf will not be valid. Unless necessary, do not hold your husband's hand during Tawaf.

If you cannot enter the Masjidul Haram during

the last few days due to overcrowding, rather perform salah in your room. The same applies to the wajibut tawaf.

When pelting the Shaitan at Mina, go after Maghrib or Isha when the crowd has thinned out.

Soiled underwear (Napaak/Najis) can be taken off and washed or clean underwear can be worn whilst in Ihram.

NAFL TAWAF

Every Haji or Mutamir must keep himself constructively occupied during his stay in Mecca. The best form of Ibadah is Nafl Tawaf. Nafl Tawaf is superior to nafl salah in the Masjidul Haraam. The reason being obvious that salah can be performed anywhere in the world but tawaf cannot be performed at any place except the Ka'bah.*²⁴

24 People who make tawaf of graves or so-called sacred places know that your tawaf is the highest act of ignorance. tawaf is a religious act reserved for the Ka'bah only.

Some Nafl Tawaf regulations:

For all forms of Tawaf wudu is compulsory.
No specific clothing is required as long as the body is covered properly.

A Nafl Tawaf also consists of seven rounds (shawts). Tawaf can be suspended for five salah, janazah salah or the wudu breaking.

The Tawaf can be completed from where it was left off, e.g. three rounds were completed when salah began. After the salah perform four rounds and the tawaf is complete.

After every tawaf perform two rakats wajibut tawaf. If it is a makruh time perform your salah later on.

Makruh Times:

From Subuh Sadiq till sunrise.

From Asr till sunset.

You could then perform several tawafs and perform your salah later on.

There are no prohibited times for tawaf.

In all tawafs the starting point is the Hajar Aswad and the Hatim has to be encircled.

It is not compulsory to perform the wajibut tawaf at Maqam Ibrahim. You can even make it in your hotel. Queuing to make Istilam should be before proceeding with the first round or on completion of the seventh round. It is sunnah to perform your tawaf without a break.

Do not push or fight your way to the Hajar Aswad. To behave in such a manner is haraam. Kissing the Hajar Aswad is sunnah.

This Rukn Yamani (Yamani corner) is to be touched with both hands or the right hand. Kissing the Rukn Yamani or placing one's head thereon is not allowed.

There is no need to lift one's hands at Rukn Yamani.

While performing tawaf do not face the Ka'bah. You only face the Ka'bah when making Istilam of the Hajar Aswad.

If you have forgotten the number of shawts whilst making tawaf rely towards that which your

heart inclines.

Tawaf can be made for the living and the dead, e.g. to ask Allah to pass the reward (thawab) to the third party.

Apart from tawaf, the recitation of the Quran, Zikr (remembrance of Allah) is also important. Try to spend more time in the Masjid than at your lodgings (This applies to Mecca and Medina) . Looking at the Ka'bah only is also an act of worship.

Nafl salah in the Hatim is equivalent to that of salah in the Ka'bah. Try to go as regularly as possible to the Multazam to make dua, not necessarily after tawaf. The same applies to the well of Zam Zam. Go downstairs, drink the water and make dua near the well. Zam Zam water can be used for wudu and ghusl intending blessing (barkat).

MISSING OF HAJ OR DELAYAL

Once the Ihram is worn with the intention of Haj or Umrah the Ihram cannot be removed without fulfilling one's intention. 'Where one is prevented from going for Haj or Umrah due to hijacking, out

break of war, serious illness or missing a flight, there is a possibility that one can miss the Haj or be unable to perform Umrah. The following could occur:

- a) Unable to reach Mecca at all and have to return home (Haj or Umrah).
- b) Reach Mecca after Haj.

A case of this nature can be remedied as follows:

- a) **Cannot reach Mecca:** one can forward money equivalent to the price of a sheep or goat to be slaughtered in the Haram. When the sacrifice is made you are now

able to remove the Ihram. If you cannot send any money or have the animal slaughtered in the Haram, then slaughter the animal in your country and remove the Ihram.

The Qarin will slaughter two animals, the Mufrid, Mutamatti and Mutamir one animal. Haj or Umrah must be repeated later.

b) **Reaching late:** owing to some problem one cannot reach Arafat on the 9th of Zil-Haj. Such a person then performs an Umrah only and removes his Ihram. Haj will have to be repeated.

QURBANI (Adhiyah)

For those people who are performing Qiran or Tamattu the slaughter of one animal is compulsory according to Haj rites. It is not binding on the one performing Ifrad. This sacrifice is known as Damush Shukr (Sacrificial of Thanks) . Apart from this, if you have sufficient funds and have been staying in Mecca for more then 15 days the **normal annual** Qurbani is also compulsory on you. That means for certain people the sacrifice of one or two animals becomes binding. One for the Haj rite and the other is the annual one.

All animals that will be slaughtered for the fulfillment of Haj rites, Qurbani, etc. should have the following qualities:

The animals should be healthy not lame, blind, very old, sickly, horns broken or ears cut off. Hornless (from birth) and castrated animals are permissible.

Age:

| | |
|--|------------|
| Goats/Sheep -1 year old or big in size | -1 share |
| Cattle/Buffalo - 2 years old | - 7 shares |
| Camel - 5 years old | - 7 shares |

Short of Funds: Those Hujaj on whom one animal is wajib (Tamattu/ Qiran) and do not have sufficient funds to slaughter must fast three (3) days before the 10th of Zil-Haj and seven (7) days after Haj. This will make up for being unable to perform the Damush-Shukr. It is better to fast three days consecutively but it can be broken up over several days.

Intention has to be made from the night.

Coupons:

For the past few years coupons are sold to Hujaj where the administering authority slaughters your animal on your behalf. This meat is frozen, packed, then sent to poor Muslim countries. The following advice is given to the Haji:

Pelt the Big Shaitan on the 10th. Find out from the slaughter house if your animal is slaughtered. If you are unable to do so remain in your Ihram. Perform your Tawafus Ziyarah and return

to Mina. On the 12th of Zil Haj cut your hair just before sunset. (By then your animal will be slaughtered). Thereafter remove your Ihram.

Note:

One or two persons in possession of a large amount of coupons are allowed into the slaughter-house to witness the slaughtering of their animals. Find out before hand the actual amount of coupons required for entry as the rules seem to be changing from time to time.

Stricter control over wastage is being implemented at the general slaughter houses in Mina. Your animal at times is NOT slaughtered immediately. Be sure when your animal is slaughtered, then remove your Ihram. Too many people are in a hurry to remove their Ihram as quickly as possible on the 10th. Why?

VIOLATIONS - PENALTIES (DUM)

The Haji is warned to stay off all prohibited activities, not following set procedures and participating in any makruh actions. Violations could result in any of the following:

- a. The Haj becoming nullified and to be repeated later;

- b. To give out charity (about two kilos of wheat)
- c. To give a blood sacrifice (dum) in the form of a sheep, goat or a seventh portion of an ox or camel. (When a wajib act is omitted without a valid reason).
- d. To slaughter an ox or camel (all 7 parts).

Items b, c, and d will lower the quality of your Haj and such a Haj cannot be called an acceptable Haj (Haj Mabrur).

Items like fragrant soaps, sweets, cosmetics etc. should also be avoided.

Certain prohibitions are repeated for the Haji. The prohibitions apply to the Haji/Mutamir while in a state of Ihram and/or between the 8th and 13th of Zil Haj.

- 1. Wearing of sewn (stitched) clothes (males).
- 2. Covering the head or face ²⁵ Usage of an umbrella or seeking shelter in the shade is permissible.

²⁵ These people who cover their face and head when sleeping must be careful whilst in Ihram this can be a problem.

3. Plucking, cutting or trimming the hair or nails. Excessive scratching.
4. Wearing of shoes (males).
5. To kiss, touch sensually, do or say anything that causes sexual excitement.
6. Sexual intercourse.
7. Vulgar/abusive language/quarelling.
8. Breaking plants, trees or harming animals of the Haram (dangerous insects, reptiles, etc. are excluded).

Included here are a few common violations and their penalties.

1.
 - a. Tawafus Ziyarah made during menses, post-natal bleeding (nifaas) or in a state of impurity (janabat/napaaki: where a bath is compulsory). A camel or an ox.
 - b. Tawafus Ziyarah made without wudu: one sheep or goat

If a and b are repeated properly, the penalty falls off.

2. Delaying the Tawafus Ziyarah beyond the 12th of Zil Haj without a valid reason, a sheep or goat. A menstruating woman is exempted from the aforementioned

penalty. She will make her Tawafus Ziyarah when she is over with her menstruation.

3. Tawaful Wida (Farewell Tawaf). If left out: a sheep, or goat

A menstruating woman is exempt from this Tawaf. If she is leaving Mecca in a state of menstruation. She will stand at Babul Wida and make her dua there.

4. Cutting of the hair before pelting (on the 10th) or if the Qarin or Muttami cut their hair before slaughtering or slaughtered before pelting: a sheep or goat . A very common mistake is where people send others to perform their Uamush Shukr ²⁶ and they remove their Ihram even before their animal is slaughtered. Be sure (Qarin/Mutamatti) that your animals is first slaughtered, then cut your hair and remove your ihram.
5. Slaughtering one's animal after sunset of the 12th (i.e. slaughtering after the stipulated time). A goat or sheep.

6. Leaving Arafat before sunset on the 9th for Muzdalifah, sheep or goat. The penalty falls off if one re-enters the Arafat boundary before sunset;
7. Scratching the body, beard, head etc. causing hair to fall. A few handful of wheat or its value.
8. Did not make Wuqoof of Muzdalifah without any valid reason. (i.e. between Subuh Sadiq and sunrise 10th Zil Haj) a goat or sheep.

To make any blood sacrifice in advance for any mistakes that might occur later is of no value. Sacrifice is only made after the violation.

Many people include a dum for no valid reason "just in case". Refrain from doing so.

Avoid including dum shares with Qurbani or damush shukr shares as dum meat is exclusively for the poor. Rather slaughter a goat or sheep. If one did not pay the dum penalty, send it with someone who is going to Mecca as the penalty does not expire.

26 The Haji is advised to perform his Damush Shukr personally. Giving money to third parties at times could lead to confusion and error. The animal has to be slaughtered in the Haram boundary (not outside Mecca)

HAJ BADAL

(Performing Haj on behalf of a third party).

If a Muslim died without performing Haj and instructed his heirs to get a Haj performed on his behalf or is permanently disabled and unable to perform Haj personally, a deputy can perform Haj on behalf of such a person. It is best to send a person who has performed Haj and is aware of the rituals.

The deputy can only perform Qiran or Ifrad²⁷. The deputy should be given sufficient funds for transport, boarding, lodging and costs related to Haj.

The deputy cannot use any of these monies for buying presents or gifts. It is advisable that the deputy take general permission to spend on behalf of the deceased/invalid in charity where necessary.

27 A difference of opinion exists on Tamattu. Some authorities maintain that one performing Haj Badal can perform Tamattu.

MISCELLANEOUS

1. Janazah salah is performed after the fard salah. Wait a minute or two after salah. Females can also participate in the janazah salah.
2. Between the first Jumu'ah azaan and the Khutbah only two minutes are allowed. Thereafter the Imam starts with the khutbah.
3. Tahajjud azaan is made about one hour before Fajr azaan.
4. When performing salah in the Masjidul Haraam face the Ka'bah. If you do not face the Ka'bah your salah will not be valid.

SALATUS SAFR (The Traveller's Salah)

If a person is staying less than 15 days at a particular place and is travelling more than 80 km, such a person is regarded as a traveller (musafir).

A musafir performing salah on his own or with fellow travellers will reduce the fard rakats of Zohr, Asr and Esha from four (4) to two (2).

The two sunnah of Fajr and three witr of Esha are important and NOT to be left out.

The balance of the sunnah and nafl are optional.

The fairest opinion in the matter of sunnah and nafl is if your condition is settled, perform them and if you are on the move omit them.

UMRAH

The Umrah for the Qarin and Mutamatti has been explained in their respective sections. We are briefly revising it here again for those who might want to perform Umrah only.

1. Wear Ihram at Miqat or if you are in Mecca outside the Haram boundary.
2. Two rakats Salatul Ihram followed by the intention and talbiyah.
3. Come to the Masjidul Haraam and perform (a) Tawaf of the Ka'bah. (b) 2 rakats

salah (wajibut tawaf). (c) Visit the Multazam and well of Zam Zam. (d) Sa'ee of Safa-Marwah. (e) 2 rakats salah (Mustahab). (f) shave or cut hair of head. The Umrah is complete and the Mutamir can remove his Ihram.

Detailed advice is available in the earlier chapters on Ihram/Tawaf/Sa'ee and cutting of the hair.

MÉDINA

Attachment to Rasulullah (Sallallahu Alayhi Wasallam) in his life and in death is part of one's Iman. The deeper the attachment the stronger the Iman.

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ
مِنْ أَنفُسِهِمْ

The Prophet has a higher claim on the believers than (they have on) their own selves.

(Surah Ahzab :6)

It is for this reason and the following Hadith that every Haji and Mutamir goes to Medina.

Another reason for going to Medina is visiting the Masjid Nabawi.

Abdullah bin Umar (Radhaillahu Anhu) relates from Rasulullah (Sallallahu Alayhi Wasallam), 'He who visits my grave, my intercession is compulsory for him.' (Darqutni)

In the light of the above Hadith, a visit to Mecca without going to Medina is incomplete.

WHAT TO READ ON THE WAY TO MEDINA

اَللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَعَلٰی
اٰلٍ مُحَمَّدٍ كَمَا صَلَّیتَ عَلٰی
اٰبِرَاهِیْمَ وَعَلٰی اٰلٍ اٰبِرَاهِیْمَ
اٰتَلَكَ حَمِیْدٌ قَبِيْدٌ اَللّٰهُمَّ بَارِكْ
عَلٰی مُحَمَّدٍ وَعَلٰی اٰلٍ مُحَمَّدٍ

كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى الِّإِلَيْمَرِ اتَّكَ حَمِيدَ
فَبِيَدِكَ

On the way to Medina, recite Salat wa Salam (Durood Sharif) continuously. An eagerness to reach Medina and present one's self in the Masjidun Nabawi should be in one's heart and as the destination nears, this eagerness should increase.

On sighting Medina recite the following dua:

اللَّهُمَّ هَذَا حَرَمٌ نَبْتَلُكَ
فَاجْعَلْهُ وِقَاءَةً لِي مِنَ النَّارِ
وَامْسَأْنَا مِنَ الْعَذَابِ وَسُوءِ
الْحِسَابِ

O Allah, This is Your Prophet's Sanctuary, therefore make it a protection for me from the Fire

and a safety from punishment and an evil reckoning.

After settling down, have a bath, change into clean clothing and leave for the Masjid in one's best condition. Enter from Bab Jibril and proceed to the Raudul Jannah. Perform two rakats Tahiyatul Masjid. Thereafter go into Sajdah and thank Allah for bringing you here and ask Him for that which you desire.

Now present yourself at the Muwajaha Sharif (i.e. the grave of Rasulullah (Sallallahu Alayhi Wasallam). Stand slightly distant from the brass railing and begin reciting the salam, as if you were addressing the Holy Prophet (Sallallahu Alayhi Wasallam) himself. (Your back will be towards the Ka'bah).

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ
السَّلَامُ عَلَيْكَ يَا حَيْرَ خَلُقَ اللَّهِ
السَّلَامُ عَلَيْكَ أَيُّهَا الْمُبَتَّئِ وَ

رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
يَا رَسُولَ اللَّهِ إِنِّي أَشْهُدُ أَنْ لَا
إِلَهَ إِلَّا اللَّهُ وَلَا خَدَّةَ لَا شَرِيكَ
لَهُ

وَأَشْهُدُ أَنَّكَ عَبْدُهُ وَرَسُولُهُ
وَأَشْهُدُ أَنَّكَ بَلَغْتَ الرِّسَالَةَ
وَأَدَّيْتَ الْأَمَانَةَ
وَنَصَحْتَ الْأُمَّةَ
فَجَزِّاكَ اللَّهُ خَيْرًا
جَزِّاكَ اللَّهُ عَنَّا أَفْضَلَ مَا جَازَى
بِيَّاعَنْ أُمَّتِهِ

Peace be upon you O Messenger of Allah Peace
be upon you O Beloved of Allah Peace be upon
you O Best Creation of Allah

Peace be upon on you O Prophet and the Mercy of Allah and His Blessing O Prophet of Allah! I bear witness that there is none worthy of worship besides Allah, Who is Alone and has no partner And I bear witness that you are His slave and Prophet And I bear witness that you passed the message You have discharged the trust (given by Allah) You have counselled the people. May Allah reward you well May Allah reward you on our behalf better then which Allah rewarded any prophet on behalf of his ummah.

The following dua is also to be recited here.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
يَا رَسُولَ اللَّهِ إِنِّي أَسْأَلُكَ
الشَّفَاعَةَ وَأَتُوَسَّلُ بِكَ إِلَى
اللَّهِ فِي أَنْ أَمُوتَ مُسْلِمًا عَلَى
مِلَّتِكَ وَسُنْنَتِكَ

O Messenger of Allah! I ask for your intercession and request Allah through your medium that I die a Muslim upon your religion and way.

If anyone has asked you to present his/her

salam, do so in the following words:

اَسْلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
مِنْ يَسْتَشْفِعُ بِكَ
إِلَى رَبِّكَ

Peace be upon you O Messenger of Allah from(Name)... He is requesting you to plead to your Lord on his behalf.

Move two steps sideways (an arm's length), towards the right to enable you to face the grave of Abu Bakr (RadhiAllahu Anhu). The following salam is to be recited:

اَسْلَامُ عَلَيْكَ يَا خَلِيفَةَ
رَسُولِ اللَّهِ اَسْلَامُ عَلَيْكَ
يَا صَاحِبَ رَسُولِ اللَّهِ فِي الْغَارِ
اَبَابِكِ الْمُتَدِيْقَ، حَزَّاكَ

اللَّهُ عَنْ أَمَّةِهِ مُحَمَّدٌ خَيْرًا

*Peace be upon you O Deputy of Rasulullah
Peace be upon you O Companion of Rasulullah
in the Cave, Abu Bakr Siddiq. May Allah reward
you well on behalf of the ummah of Muhammad.*

Having recited this salam, move another step to the right so that you face the grave of Umar (Radhiallahu Anhu). Recite as hereunder:

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ
السَّلَامُ عَلَيْكَ يَا عَزَّ الْإِسْلَامِ
وَالْمُسْلِمِينَ عَمَرَبْنَ الْخَطَابِ
الْفَارُوقَ جَرَالَكَ اللَّهُ عَنْ
أَمَّةِهِ مُحَمَّدٌ خَيْرًا

*Peace be upon you O Leader of the faithful
Peace be upon you O Pride of Islam and the
Muslims, Umar bin Khattab AlFarouk. May Allah
reward you well on behalf of the ummah of
Muhammad.*

Thereafter move sideways towards the left and recite the combined salam to Abu Bakr (Radhiallahu Anhu) and Umar (Radhiallahu Anhu).

السَّلَامُ عَلَيْكُمَا يَا أَنْجِيلِي
رَسُولِ اللَّهِ وَرَفِيقِيهِ وَزَيْرِيهِ
وَجَزَاكُمَا اللَّهُ أَحْسَنَ الْجَنَاءِ

Peace be upon you O Two Resters (beside) Rasulullah His two Companions and Ministers. May Allah reward the two of you an excellent reward.

After this return to Rasulullah (Sallallahu Alayhi Wasallam's) section, recite the following verse of the Quran and make dua for yourself, family members, friends and Muslims in general facing the grave of Rasulullah (Sallallahu Alayhi Wasallam). Dua is made to Allah only. None except Allah can grant our wishes.

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ
جَاءُوكَ فَاسْتَغْفِرُوا اللَّهَ
وَاسْتَغْفِرُ لَهُمُ الرَّسُولُ لَوْجَدُوا
اللَّهُ تَوَابًا رَّحِيمًا

And if they did wrong then came to you and sought forgiveness from Allah and the Prophet sought forgiveness for them they will find Allah Most Forgiving and Merciful.

(Surah Nisa -64)

Prior to your departure from Medina, go and perform your farewell salam. The salam is the same as mentioned earlier and pray to ALLAH to bring you here again and again.

NOTE: The author and those associated with the publication of the booklet humbly request the reader to convey their salams at the grave of Rasulullah (Sallallahu Alayhi Wasal Iam).

NOTES:

1. In your enthusiasm to perform salah in the established places, do not be rude or harmful to others.
2. Refrain from worldly talks and do not raise your voice in the masjid.
3. Bear all hardships and difficulties with a smile. Do not complain.
4. Try to present yourself for salams often as possible.
5. Spend as much time possible in the Masjid Nabawi. On entering every time make an intention of Nafl I'tikaf.

ZIYARATS OF MEDINA—MECCA

The visiting of sacred places in Madina and Mecca has now become a commercial gimmick. Tour operators try to take you to as few places as possible in the shortest time for the sake of monetary gain. In fact, there are many other places in Madina and Mecca which are worthy of ziyarat: places where Rasulullah (Sallallahu

Alayhi Wasallam) performed salah or spent some time. Many places have fallen into disuse, have been forgotten or sealed off due to the overzealous activities of pilgrims. Therefore, a visitor only sees a few well-known places and is returned to his hotel. Bus services exist from both the Harams to various places. Venture out on your own as the chances of getting lost are minimal. The present suburban fare in any direction is two riyals. You have a chance of visiting places again and again after your guided tour.

PLACES OF INTEREST IN MEDINA MUNAWWARA

1. **MASJIDUN NABAWI:** It being the most important part of one's visit to Medina, here are a few aspects relating to the Masjidun Nabawi:

Raudul Jannah: This is a small portion of the Masjid which is part of Jannah (see Kitabul Fada'il). Everybody rushes to the portion which can only accommodate a few hundred or even less.

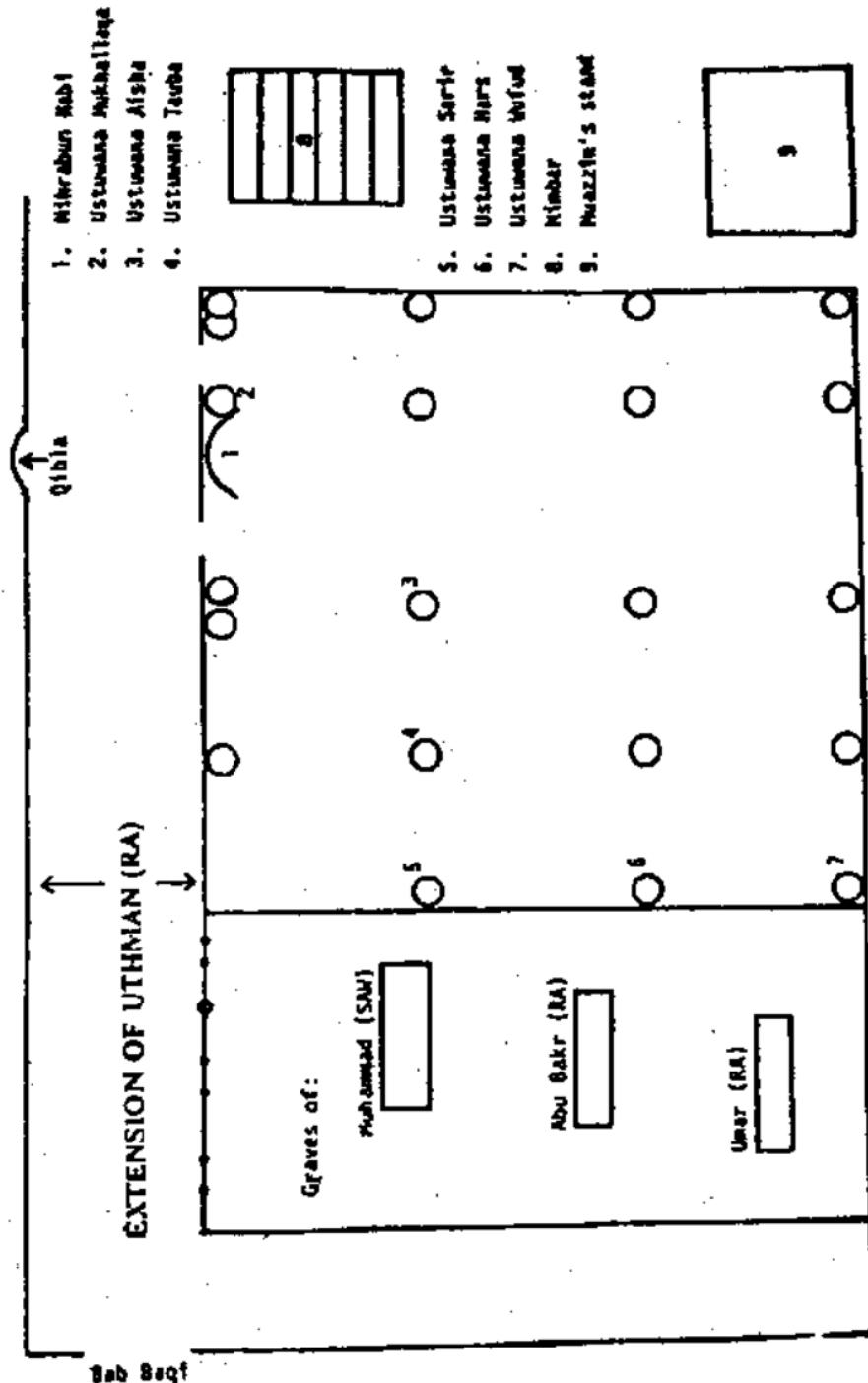
Pushing, jostling and arguments occur frequently. Rather perform salah when

the place is empty and move away to a less crowded place. The area demarcating the Raudul Jannah has white pillars. (The white pillars in Uthman's (Radhiyallahu Anhu) extension are not part of Raudul Jannah).

Pillars: There are certain pillars in the Masjid which have a special significance.

a. **Ustuwana Mukhallaqa** (Ustuwana means pillar. Mukhallaqa -perfumed- The Perfumed Pillar). Rasulullah (Sallallahu Alayhi Wasallam) used to perform his salah here. On this spot is buried the palm trunk that Rasulullah (Sallallahu Alayhi Wasallam) used as a mimbar. This pillar is welded to the right side of the mihrab of Rasulullah (Sallallahu Alayhi Wasallam).

RAUDUL JANNAH AND ITS PILLARS



- b. **Ustuwana Aisha:** Rasulullah (Sallallahu Alayhi Wasallam) used to perform his salah here also. Great blessings and virtues are associated with this pillar.
- c. **Ustuwana Sarir:** Sleeping place of Rasulullah (Sallallahu Alayhi Wasallam) during I'tikaf. (Sarir = bed).
- d. **Ustuwana Tawba** (Pillar of Repentance) A sahabi chained himself to this pillar, having realised that he committed a mistake, refused to be unchained unless Allah forgives him.
- e. **Ustuwana Hars** A sahabi used to stand guard here to protect Rasulullah (Sallallahu Alayhi Wasallam). (Hars = guard).
- f. **Ustuwana Wufud** Deputations visiting Rasulullah (Sallallahu Alayhi Wasallam) used to be housed near this pillar.

Apart from the Raudul Jannah there is a mark on the pillars showing the original size of the Masjid during the life of Rasulullah (Sallallahu Alayhi Wasallam); ten pillars from the room of

Rasulullah (Sallallahu Alayhi Wasallam) breath-wise and ten pillars lengthwise (roughly 60x60 metres). The mihrab of Rasulullah (Sallallahu Alayhi Wasallam) is also situated in Raudul Jannah.

Enter the Masjid with the intention of I'tikaf and try to spend as much time as possible in the Masjid. Be very careful of your behaviour and do not raise your voice. Do not miss single salah in the Masjid with jamaat. If you go out on Ziyarat be back on time. Try to spend at least eight (8) days in Medina (see Kitabul Fada'il).

Do not kiss or touch any object for the sake of evoking a blessing. This act is reserved for the Hajar Aswad and the Quran.

2. **MASJIDUL QUBA:** This was the first masjid in the vicinity of Medina. Make a point of visiting it on Saturday after Fajr, as this was the habit of Rasulullah (Sallallahu Alayhi Wasallam) (Bukhari). If this is not possible then any other day will suffice. The masjid has been rebuilt and extended.
3. **UHUD:** Uhud is a mountain on whose

slope the battle of Uhud was fought in 3 A.H. Here most of the martyrs are buried, the most prominent being Hazrat Hamza, the uncle of Rasulullah (Sallallahu Alayhi Wasallam). Try to visit Uhud on Thursday.

MASJIDUL QIBLATAIN: (The Masjid of two Qiblas). Salah was being performed in this masjid when the order to change the Qibla was revealed (2 A.H.). Part of the salah was performed facing Jerusalem and the other part Mecca. Both are in opposite direction. This masjid has been rebuilt and extended.

SABA'A MASAAJID: (Seven Masjids). On this site Rasulullah (Sallallahu Alayhi Wasallam) camped during the Battle of the Trench in 5 A.H. Several masjids were erected here to commemorate the various Muslims camps. Surprisingly they are not seven in number. The highest masjid called Masjidul Fath (Victory Masjid) is the actual spot where Rasulullah (Sallallahu Alayhi Wasallam) camped.

6. **MASJIDUL IJABA:** Three duas were made in this masjid by Rasulullah (Sallallahu Alayhi Wasallam) of which the first two were accepted:

- (i) 'My Ummah will not be destroyed by famine.'
- (ii) 'My Ummah will not be destroyed by floods.'
- (iii) 'That my Ummah will not fight amongst themselves.'

7. **MASJIDUL GHAMAMA:** During the period of Rasulullah (Sallallahu Alayhi Wasallam's) stay in Medina, Eid salah used to be performed here. It is no longer used for this purpose.

8. **JANNATUL BAQI:** The ancient graveyard of Medina. About 10 000 Sahabah are buried here including most of the wives of Rasulullah (Sallallahu Alayhi Wasallam); his daughters, his son Ibrahim, members of his family and Hazrat Uthman the third Khalifa (Radhiallahu Anhu). If possible visit it on Friday. Entry into the cemetery is at the discretion of the authorities.

Women are not allowed into the cemetery.

9. **WELLS OF MEDINA:** There are several wells in Medina from which Rasulullah (Sallallahu Alayhi Wasallam) drank. Water exists in some, though most cannot be easily reached. Some have been covered up with the new extension.
10. There are several other Masjids where Rasulullah (Sallallahu Alayhi Wasallam) performed salah. If your guide can show you these, try to visit them as well.
11. The local date market is worthy of visiting. A large variety of Medina dates are on sale here. Remember that Rasulullah (Sallallahu Alayhi Wasallam) also asked Allah Ta'ala to bless the dates of Medina (Muslim).
12. **MASJID JUMU'AH:** The first Jumu'ah salah was performed here. It is very close to Masjidul Quba. A very small masjid. Earmarked for extension. (1992)

MECCA

Among places of interest are:

1. **MOUNTAIN OF THAUR:**

Rasulullah (Sallallahu Alayhi Wasallam) and Abu Bakr (Radhiyallahu Anhu) hid in a cave on this mountain before making hijrah to Medina.

2. **CAVE OF HIRA:**

Rasulullah (Sallallahu Alayhi Wasallam) spent many days and hours in this cave meditating. Jibril (Alayhis Salaam) first visit to Rasulullah (Sallallahu Alayhi Wasallam) was in this cave. It is possible to climb to the top.

3 **MINA/ARAFAT/MUZDALIFAH:**

Places where the Hujjaj gather during the days of Haj.

4. **MASJID KHAIF (Mina):**

See Kitab Fada'il.

5. **MASJID BILAL:**

On top of Mount Abu Qubais. Previously visible from the Haram Sharif now blocked out by a palace, and surrounded by a high boundary wall.?

6. **JANNATUL MA'ALA:**
The local graveyard of Mecca. Khadija (Radhiyallahu Anha), the most beloved wife of Rasulullah (Sallallahu Alayhi Wasallam) is buried here. Many other Sahabah and saints are also buried here. One can enter the graveyard (men only) but the area where Khadija (Radhiyallahu Anha) is buried has been sealed off.

7. **MASJID JINN AND MASJID SHAJARAH**
are fairly close to Jannatul Ma'ala.

There are several other masjids in Mecca which are connected to Rasulullah (Sallallahu Alayhi Wasallam). If you find out about them, try to visit them.

Some places where Rasulullah (Sallallahu Alayhi Wasallam) performed his Salah:

1. Inside the Ka'bah.
2. Behind the Maqam Ibrahim.
3. Near the door of the Ka'bah.
4. Opposite the Hajar Aswad.
5. In the Hatim, especially under the Mizab.
6. Between the Rukn Yamani and the Hajar Aswad (a regular place before Hijrah. In

this manner, he faced the Ka'bah and Masjidul Aqsa).

PLACES WHERE DUAS ARE ACCEPTED

1. On seeing the Ka'bah.
2. At the Multazam.
3. While performing the tawaf.
4. Near the Mizab.
5. The Hatim.
6. Between the Rukn Yamani and the Hajar Aswad.
7. Inside the Ka'bah.
8. At Maqam Ibrahim.
9. Near the well of Zam Zam.
10. At Safa and Marwah and in between the two.
11. On the plain of Arafat (9th of Zil Haj).
12. Muzdalifah (10th night and morning till sunrise).
13. Mina, especially after stoning the first two Shaitans on the 11th and 12th of Zil Haj.

SPIRITUAL ASPECTS

The Haj is governed by various rules and regulations. These have been dealt with in the preceding chapters. Over and above the rules, is the

spirit of Haj. If the spirit is absent the Haj becomes a dry and lifeless ritual. Man is not a machine that is put in motion by fixed laws like a car. He has a soul, mind and heart. Love and emotion propel him and no fixed laws exist for them. We read in the Fada'il section (Virtues) of the rewards of various deeds and actions in the Haramain Sharifain. (The Two Noble Sanctuaries). These exhortations increase the eagerness of the Haji, arouse sentiments of faith and awaken his spirit. To complete his spirit of total submission and obedience, he is also warned to stay away from certain deeds.

The learned and Pious have portrayed the Haj in various ways to awaken the spirit of love and rekindle the dormant embers within the bosom. We here give some selected interpretations.

The Lesson of Love: The Haj rites are a repetition of a saga of love, dedication and total submission, i.e. the incident of Ibrahim (Alayhis Salaam) and his son Ismail. It is a preservation of the legacy of Ibrahim and the renewal of our bond and contact with him. It is this love that stirs the Haji out of his home and native land to the sacred town of Allah. This love transcends his love for his family, wealth and possessions.

Everything is left behind.

The Ihram and Miqat

The miqat is the border taking the pilgrim into an area that is most sacred. He has to condition his mind and body towards this sacred place by donning the Ihram and reciting the Talbiyah. He must shun many permissible fineries of this world like fragrant substances, good clothing and if his wife is accompanying him, he has to remain aloof from her. The temper has to be severely checked and the tongue controlled. All this is a purification and conditioning for presentation at His Court.

**I am present O Allah
I am present**

The Talbiyah stirs in him the flame of love and devotion. It unites him with the Prophets (Alayhimus Salaam) and their followers thus linking and reminding him of that rich period that existed before. He has worn the national robe of Islam thus attuning him spiritually to the sublimity of his mission. It imposes on him a strict sense of discipline. The discipline will stand him good in the period after Haj and also the Hereafter. The equality of man is most aptly illus-

trated here. Not only wealth and rank but all geographical, national and racial boundaries are demolished here.

The Haji is exhorted to respect and magnify the landmarks of Allah. His landmarks are the places associated with Haj and the acts of Haj.

The mere sight of these landmarks creates a reverence for the Creator. They are not only connected with the Creator but also with His Beloved ones namely Ibrahim, Ismail, Hajar and Muhammad (Sallallahu Alayhi Wasallam).

A high form of bondage is displayed by the Haji in his tawaf of the Ka'bah. Bare-headed, dressed in his white robes supplicating his Creator. A spirit of absolute obedience resembling Ibrahim's obedience is observed. Ibrahim never questioned or doubted His Master's instructions. This blessed congregation in Mecca and its environs attract the Mercy and Blessings of Allah. Nowhere and so selflessly has such a large congregation assembled to hallow His Glorious Name and carry out unflinchingly His Commands. Shaitan faces a humiliating defeat during Haj especially at Arafat. No proud and boastful recruits, no disobedient followers to

march behind his train.

In the words of Rasulullah (Sallallahu Alayhi Wasallam) "That Shaitan is not seen more humiliated, disgraced and more small than on the Day of Arafah."

Malik

At Safa-Marwah the intensity of a mother's love is portrayed here. But the love of the Creator for his creation is far more. Also on the Day of Qiyamah man will be running from pillar to post. Here our search will be for someone to intercede and plead on our behalf. Let this running (Sa'ee) remind us of things to come. It also reminds us that life is but a few turns between two points (birth-death).

Let this short march place our hearts on our real destination and not distract us.

The multitude has gathered at Arafat. Hands raised in dua. Begging for Mercy, Forgiveness and seeking His Grace.

"All of you are sinners and the best among the sinners are the repenters."

Tirmizi/Ibn Majah

The weakness of man, his helplessness and his total dependance on his Creator is manifested here. Pride, independance, rank and wealth is demolished here. All appearing in one garb, humbly imploring their Master. There is no other Master, no other Lord and no deity except Him.

The day of Qiyamah is again re-enacted here.

On pelting the Shaitan, he rebels against the Accursed One. Refusing to accept him as his friend. He defies him and knows that he cannot rely and trust him. This is the same one who tried to deter Khalilur Rahman (The friend of Allah - Ibrahim). The revolt of Ibrahim is revived by the Haji. He will resist the Shaitan and all those who want to sway his obedience and submission away from the Creator. This defiance also applies to temptation and desire. They will not be allowed to rule him. His true ruler is Allah.

Then comes the sacrifice. Placing of one's wealth or part of one's wealth as Allah commands.

Then eat thereof and feed the distressed one, the needy. (Quran 22:28)

Your wealth is not yours. As the Lord commands him, spend it accordingly. He has no absolute control of that which is given to him. When slaughtering the animal, slaughter the greed, lust and self at the same time. As the life of the sacrificial animal comes to an end, let the animal within also die.

After cleansing himself, he now goes to Mecca to perform his duties there. He has removed all the idols of the self. Some shattered to pieces by stoning, some slaughtered to death. Now the heart has place for His forgiveness. When this is all completed now remember Him. If this is achieved then it is success all the way.

When you have completed your Haj rites then remember Allah as you remembered your fore-fathers, rather even more.

(Quran 2:200)

Finally the Haji has to leave. The place has become too beloved to him. Separation is going to be painful. With a heavy heart he enters the Masjidul Haram. Weepingly, he performs his Farewell Tawaf and parts with the Ka'bah most sorrowfully.

And among them is he who said: "Our Lord, give unto us in this world that is good and in the Hereafter that which is good and save us from the punishment of the fire. For them there is in store a goodly portion out of that which they have earned."

(Quran 2:201/2)

AFTER HAJ

In the preceding pages we have been told that the only reward for a Mabrur Haj is Paradise. We also know that Haj purifies the believer to such an extent that he (the Haji) is likened to a new-born baby. Pure, innocent and sinless.

The big test comes after the Haj. Are we going to complete the rest of our days in total obedience to Allah as demonstrated in our Haj or are we going to follow our desires and the teachings of Shaitan. If we act upon the latter then the Haj has made no impact on us. Apart from our life in this world, the Hereafter is in balance as well. If the Haj has had no effect upon us then there must be something seriously wrong. If we live as Muslims and pass our days serving Allah and His Rasool (Sallallahu Alayhi Wasallam) then the Haj has transformed us. The Haji has to make a

sincere resolution not to go back to his old ways and habits. That Allah should guide him and make him live the life of a true Muslim and remove him from this world as a Muslim.

Whosoever is blind of (heart) in this (world) will be blind in the Hereafter and totally astray from the road (of salvation).

(17:72)

Indeed it is not the eyes that become blind but it is the hearts within the bosom that have become blind.

(22:24)

Creator of the Heavens and the Earth you are my Protecting Friend in the world and the Hereafter. Make us die as Muslims and join us with (Your.) pious (servants).

(12: 101)

KITABUL FADA'IL (Virtues of Haj)

1. Abu Huraira (Radhiyallahu Anhu) related that Rasulullah (Sallalahu Alayhi Wasallam) was questioned about the best action. He said: "To believe in Allah

and His Prophet."

Thereafter which action? "Jihad in the path of Allah" Then Rasulullah (Sallalahu Alayhi Wasallam) replied: "An acceptable Haj." (Haj Mabrur).

Bukhari/Muslim

Abu Hurairah (Radhiallahu Anhu) says that Rasulullah (Sallalahu Alayhi Wasallam) said: "He who performed Haj for the sake of Allah only, did neither have sex with his wife (whilst in Ihram), nor commit wrong, will return (sinless) home like the day his mother gave birth to him."

Bukhari/Muslim

Ibn Abbas (Radhiallahu Anhu) relates from Rasulullah (Sallalahu Alayhi Wasallam): "He who intends Haj should perform it as quickly as possible."

Abu Da'ud

Abu Hurairah (Radhiallahu Anhu) reports from Rasulullah (Sallalahu Alayhi Wasallam): "For the accepted Haj (Haj Mabrur) there is no reward except

Jannah."

Bukhari/Muslim

Abdullah bin Masood (Radhiallahu Anhu) reports that Rasulullah (Sallalahu Alayhi Wasallam) said: "Perform Haj and Umrah one after the other for surely they (Haj and Umrah) remove hunger and sins just as the furnace removes the impurities of iron, gold and silver."

Tirmizi/Nisai

Abu Hurairah (Radhiallahu Anhu) reports from Rasulullah (Sallalahu Alayhi Wasallam) that the Haji and Mutamir are the guests of Allah. When they make dua unto Him, He accepts and when they seek His Pardon, He forgives them.

Ibn Majah

Abu Hurairah (Radhiallahu Anhu) narrates that he who leaves home intending Haj, Umrah or Jihad, and dies on such a journey, Allah will give him the reward of Haj, Umrah or Jihad.

Baihaqi

Sahal-bin-Sa'ed (Radhiallahu Anhu) relates that Rasulullah (Sallalahu Alayhi

Wasallam) said: "When a Muslim recites his Talbiyah, every stone and tree on his left and right recites the Talbiyah with him to the end of the earth."

Tirmizi

9. Jabir (RadhiAllahu Anhu) relates that Rasulullah (Sallalahu Alayhi Wasallam) said: "Salah performed in my Masjid is one thousand times superior to salah performed elsewhere except the Masjidul Haraam, which is 100 000 times superior to any other masjid."**28

Bukhari/Muslim

10. Ibn Abbas (RadhiAllahu Anhu) says that Rasulullah (Sallalahu Alayhi Wasallam) addressed Mecca: "What a beautiful town you are and most beloved to me. If my people did not expel me from you I would have not stayed elsewhere."

Tirmizi

28 The reward of good deeds in the Haram (including salah) is also 100 000 times. Therefore salah performed in any other masjid in the Haram gains a similar reward.

11. Ibn Abbas (Radhiyallahu Anhu) relates from Rasulullah (Sallalahu Alayhi Wasallam) that Allah sends down one hundred and twenty mercies on the Ka'bah daily. Sixty mercies for the ones performing tawaf, forty for those performing salah around the Ka'bah and twenty mercies for those looking at the Ka'bah.

Baihaqi

12. Ibn Abbas (Radhiyallahu Anhu) says that Rasulullah (Sallalahu Alayhi Wasallam) said (about Hajar Aswad): "I swear by Allah that he will raise it on the Day of Qiyamah in such a manner that it will have eyes to see and a tongue to speak giving testimony about those who truthfully kissed it."

Tirmizi/Ibn Majah

13. Ibn Umar (Radhiyallahu Anhu) related that he heard Rasulullah (Sallalahu Alayhi Wasallam) say: "The touching (of the Hajar Aswad) removes sins and whoever performs the tawaf (according to rule) the reward is similar to that of the freeing of a slave and one does not place one's foot on the ground nor raise it (in tawaf)

except that Allah removes a sin (from his deeds) and orders for him one good deed."

Tirmizi

14. Saeed bin Mussayab (Radhiallahu Anhu) relates from Rasulullah (Sallalahu Alayhi Wasallam) that tawaf (at two certain times) results in the removal of all one's sins like the day on which one was born. Tawaf after Fajr with the last shawt coinciding with the rising of the sun and tawaf after Asr, the last shawt coinciding with the setting of the sun.

Azraqi/History of Mecca

15. Abu Hurairah (Radhiallahu Anhu) narrates from Rasulullah (Sallalahu Alayhi Wasallam) that 70 angels have been placed at Rukn Yamani. Whosoever recites the following dua at Rukn Yamani, they reply, "Aamien".

Ibn Majah

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَ
الْعَافِيَةَ فِي الدُّنْيَا وَ

الآخرة، ربنا اتنا في
الذئبا حسنة و في الآخرة
حسنة و قها عذاب النار.

16. Ibn Abbas (Radhiallahu Anhu) says that he heard Rasulullah (Sallalahu Alayhi Wasallam) say: "The Multazam is a place where duas are accepted. Whosoever makes dua to Allah at it, He answers the dua."

Baihiqi

17. Aisha (Radhiallahu Anha) says that "I wanted to enter the Ka'bah and perform my salah in it. Rasulullah (Sallalahu Alayhi Wasallam) caught my hand and placed me in the Hateem and said: 'Perform your salah in the Hateem instead of going into the Ka'bah since it is also a portion of the Ka'bah'."

Ibn Majah/Abu Daud

18. Jabir (Radhiallahu Anhu) relates from Rasulullah (Sallalahu Alayhi Wasallam) that the water of Zam Zam is for that

(intention) for which it is drunk (that is whatever intention one makes while drinking the water, one will achieve that intention, e.g. for thirst, food, medicine etc). Ibn Majah

19. Mujahid relates that seventy five Ambiya (Alayhimus Salaam) performed Haj. They made tawaf of the Ka'bah and performed salah In the Masjid of Mina (Masjid Khaif). Azraqi

20. Aisha (Radhiallahu Anha) that Rasulullah (Sallalahu Alayhi Wasallam) said: "There is no day in which Allah frees a slave (more) from the fire than the day of Arafah ." Muslim

21. Amr bin Shuaib (Radhiallahu Anhu) related from his grandfather who in turn related from Rasulullah (Sallalahu Alayhi Wasallam): "The best dua (prayer) is the dua (made on) the Day of Arafah. The best dua I made and the Prophets before me (is) 'There is no god except Allah who is Alone and has no partner. For him is the Kingdom and for Him is all praise. He has power over all things.' Tirmizi

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ
 لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
 وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

22. Aisha (Radhiyallahu Anha) relates from Rasulullah (Sallalahu Alayhi Wasallam) that: "The Stoning (of the Shaitan) and the Sa'ee between Safa and Marwah has been established for the remembrance of Allah."

Tirmizi

23. Yahya bin Hussain reported on the authority of his grandfather that Rasulullah (Sallalahu Alayhi Wasallam) on the occasion of the Farewell Haj made dua thrice for those who shave their heads and once only for those who cut their hair.

Muslim

24. Ibn Abbas (Radhiyallahu Anhu) relates that a lady from the tribe of Khatham asked: "O Prophet of Allah, Allah's com-

mandment on His servants regarding Haj have come at a time when my father is very old, he cannot even mount his animal. Can I perform Haj on his behalf?" "Yes" replied Rasulullah (Sallalahu Alayhi Wasallam).

Bukhari/Muslim

25. Medina is pure. It removes sin like the fire removes the impurity of silver. (Some narrations have the word evil instead of sin).

Bukhari

26. He who intends evil for the people of Medina, Allah will melt him in the fire like the melting of lead or the dissolving of salt in water (one narration states deceives).

Bukhari/Muslim

27. Surely Ibrahim (Alayhis Salaam) sanctified Mecca and made dua for it and I have sanctified Medina as Ibrahim (Alayhis Salaam) sanctified Mecca.

Bukhari/Muslim

28. Ibn Umar (Radhiallahu Anhu relates from

Rasulullah (Sallalahu Alayhi Wasaliarn): 'He who has performed Haj and did not visit me was unkind to me."

Ibn Adi

29. IbnUmar (Radhiallahu Anhu) relates from Rasulullah (Sallalahu Alayhi Wasallam): "He who visits my grave, my intercession is compulsory for him".

Darqutni

Another narration states: "If anyone of my ummat has the means and does not, visit me, he has no excuse."

Wafa ul Wafa

30. Abu Hurairah (Radhiallahu Anhu) relates from Rasulullah (Sallalahu Alayhi Wasallam): "Between my house and my mimbar is a garden from amongst the gardens of Jannah". (Raudul Jannah).

Bukhari/Muslim

31. Anas (Radhiallahu Anhu) relates from the Prophet (Sallalahu Alayhi Wasallam)". He who performs 40 salah in my masjid, not missing a single salah is granted exemption from the fire, exemption from punish-

ment and shall remain free from hypocrisy. Musnad Ahmad

32. Sahl bin Hārit (Radhiyallahu Anhu) relates from Rasulullah (Sallalahu Alayhi Wasallam): "He who performs his wudu at home then comes to Masjidul Quba and performs his salah therein, his reward is similar to performing Umrah. Ibn Majah
(One narration states 2 rakat and another narration states 4 rakats).

33. Abdullah bin Umar (Radhiyallahu Anhu) relates that Rasulullah (Sallalahu Alayhi Wasallam) used to come to Masjidul Quba every Saturday, at times walking and at times mounted and performed two rakat salah. Bukhari/Muslim

34. Ibn Umar (Radhiyallahu Anhu) relates from Rasulullah (Sallalahu Alayhi Wasallam): "When you meet a Haji, greet him, shake hands with him and request him to seek repentance on your behalf before he enters his home because he is (already) forgiven." Musnad Ahmad

KITABUL ADIYA
(Book of Prayers)

WHEN LEAVING HOME:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

In the name of Allah.

*I rely upon Allah. There is no power
might except from Allah.*

ON BOARDING A CAR OR OTHER VEHICLE:

أَنْحَمْدُ بِلِلَّهِ
سَبِّحَانَ الَّذِي سَخَّرَ لَنَا
هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ
وَإِنَّا إِلَيْهِ رَبِّنَا لَمُنْقَلِّبُونَ.

*All praise is due to Allah. Glory unto
Him who controlled this for us whilst*

we were unable to control it. Surely our return is to our Lord.

INTENTION FOR UMRAH:

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ
فَيَسِّرْهَا لِي وَتَقْبِلْهَا مِنِّي -

O Allah, I am intending to make Umrah, so make it easy for me and accept the Umrah from me.

THE TALBIYA:

بَسْمِكَ اللَّهُمَّ بَسْمِكَ ۝
بَسْمِكَ لَا شَرِيكَ لَكَ بَسْمِكَ ۝
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَ ۝
الْمُلْكَ ۝ لَا شَرِيكَ لَكَ ۝

Here I am. O Allah, here I am. Here I am. You have no partner, here I am.

*Surely all praise, favour and authority
belong to you. You have no partner.*

After the Talbiyah, the following dua was recited
by Rasulullah (Salallahu Alayhi Wasallam):

اللَّهُمَّ إِنِّي أَسْأَلُكَ رِضَاكَ
وَالجَنَّةَ وَأَعُوذُ بِكَ مِنْ
عَذَابِكَ وَالثَّارِ

*O Allah! I seek Your Pleasure and
Jannah (Paradise) and I seek Your
Protection from your Anger and Fire.*

ON THE OUTSKIRTS OF MECCA:

اللَّهُمَّ إِنَّ هَذَا حَرَمُكَ وَ
حَرَمُ رَسُولِكَ فَحَرَمْ لَهُمْ
وَدَرِيْ وَعَظَمِيْ وَبَشَرِيْ عَلَى
الثَّارِ، اللَّهُمَّ اِمْتَئِنْ عَذَابِكَ
يَوْمَ تُبْعَثُ عِبَادُكَ.

O Allah! Surely this is Your Sacred Place and the Sacred Place of Your Prophet (Sallallahu Alayhi Wasallam) So forbid the fire upon my flesh, blood, bones and skin. O Allah! Grant me protection from Your Punishment on the Day on which Your servants will be raised.

ENTERING THE MASJIDUL HARAAM:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
مُحَمَّدٌ، أَللَّهُمَّ اغْفِرْ لِي ذُنُوبِي
وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ -

In the name of Allah! O Allah! Shower Your Mercy upon Muhammed (Sallallahu Alyhi Wasallam) O Allah! Forgive my sins and open for me the doors of Your Mercy.

ON SIGHTING THE KA'BAH:

أَللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ
السَّلَامُ فَحَنَّا رَبَّنَا بِالسَّلَامِ

اللَّهُمَّ زِدْ هَذَا الْبَيْتَ شَرِيفًا
وَتَعَظِّيْمًا وَتَكْرِيْمًا وَمَهَابَةً
وَزِدْ مَنْ شَرَفَهُ وَكَرَّمَهُ
مِمَّنْ حَجَّهُ أَوْ اغْتَمَرَهُ شَرِيفًا
وَتَعَظِّيْمًا وَتَكْرِيْمًا وَبِرًا.

O Allah! You are Peace and from You comes Peace. So keep us alive, our Lord in peace. O Allah increase This House in dignity, honour, nobility and awe. And increase him who performs Haj or Umrah in dignity, honour, nobility and piety.

INTENTION FOR TAWAF:

اللَّهُمَّ إِنِّي أُرِيدُ طَوَافَ بَيْتِكَ
الْحَرَامِ فِي سِرْرَةٍ لِي وَتَقْبَلْهُ
مِنِّي سَبْعَةَ أَشْوَاطٍ بِلِلَّهِ تَعَالَى.

Oh Allah! I intend performing the Tawaf of Your Sacred House, so make my Tawaf easy for me and accept it from me. Seven rounds for Allah, the Most High.

ISTILAM OF THE HAJR ASWAD:

**بِسْمِ اللَّهِ أَكْبَرُ لَا إِلَهَ
لَا إِلَهَ وَلِلَّهِ الْحَمْدُ.**

In the name of Allah - Allah is the Greatest. There is none worthy of worship besides Allah and all praise belongs to Allah.

TAWAF DUAAS:

**رَبَّنَا اتَّنَا فِي الدُّنْيَا حَسَنَةً
وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا
عَذَابَ النَّارِ.**

Our Lord grant us good in this world

and the Hereafter. And save us from the punishment of the fire.

سَبَّحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَ
لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
الْعَلِيِّ الْعَظِيمِ.

Glory be to Allah. All praise be to Allah. There is none worthy of worship besides Allah. Allah is the Greatest. There is no power and might except from Allah. The Most High. The Great.

Directly in line with the Mizab recite:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الرَّاحَةَ
عِنْدَ الْمَوْتِ وَالْعَفْوَ عِنْدَ
الْحِسَابِ.

O Allah, I seek comfort at the time of death and forgiveness at the time of reckoning.

AT RUKN YAMANI:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَ
الْعَافِيَةَ فِي الدُّنْيَا وَ
الْآخِرَةِ، وَبَشِّنَا أَتَنَا فِي
الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ
حَسَنَةً وَقِنَا عَذَابَ النَّارِ.

O Allah I ask You for forgiveness and safety in the world and in the Hereafter. Our Lord, Grant us good in the world and in the Hereafter and save us from the punishment of the Fire.

اللَّهُمَّ قَنِعْنِي بِمَا رَأَيْتَ فِتْنَتِي
وَبَارِكْ لِي فِيهِ وَأَخْلُفْ عَلَيْ

كُلْ غَائِبَةً لِيْ بَخَيْرٍ -

O Allah! Make me content with that which you have given me and bless me in it and be my deputy in the welfare of all those who are away from me.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفَّرِ
وَالْفَاقَةِ وَمَوَاقِفِ الْخُزْرِ فِي
الْدُّنْيَا وَالْآخِرَةِ -

O Allah I seek protection in You from disbelief, hunger and disgrace in the world and in the Hereafter.

NOTE: The above mentioned duas are some of those recited by Rasulullah (Sallallahu Alayhi Wasallam) and the Sahabah (Radiallahu Anhum) during tawaf. When reciting them try to keep the meanings in mind. The Mu'tamir / Haji is not bound to these duas only and can recite anything else to suit his personal needs.

BEFORE PERFORMING THE WAJIBUT TAWAF RECITE:

وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ
مَصَلَّى

Take as your place of worship the place where Ibrahim (Alayhis Salaam) stood (to perform Salah)

(Surah Baqarah: 125)

WHEN DRINKING ZAM ZAM:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا
تَعْفِيَّاً وَرِزْقًا وَاسِعًا وَ
شَفَاءً مِنْ كُلِّ دَاعِ

O Allah I am asking You for beneficial knowledge and an extensive sustenance and a cure from all ills.

At the Multazam pour out the essence of your requests in this world and the Hereafter. Remember us also in your duas.

ON MOUNT SAFA AND MARWAH RECITE:

أَبْدَأْ بِمَا بَدَأَ اللَّهُ بِهِ إِنَّ
الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ
اللَّهِ -

*I begin with that which Allah began
with "Surely Safa and Marwah are
among the Symbols of Allah"*

Read Three times

اللَّهُ أَكْبَرُ

Allah is the Greatest.

لَا إِلَهَ إِلَّا اللَّهُ

*There is no god (worth of worship)
besides Allah*

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ
عَلَيْهِ أَلِّي مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ

*O Allah! Shower Your Blessings,
Mercies and Salutations on
Muhammed and the Family (followers)
of Muhammed.*

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا
شَرِيكَ لَهُ لَهُ الْمُلْكُ
وَلَهُ الْحَمْدُ، يُحْيِي وَيُمُتْ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، وَنَصَرَ
عَبْدَهُ، وَهَزَمَ الْأَخْزَابَ
وَحْدَهُ.

*There is no god (worthy of worship)
besides Allah, who is Alone and has
no partner. For His is All Sovereignty
and for Him is All Praise. He gives life
and death and has power over every-
thing. There is no god (worthy of wor-
ship) besides Allah, who is alone. He
has assisted his slave (Muhammad
SAW) and defeated all groups Alone.*

BETWEEN SAFA AND MARWAH.

At Marwah:

رَبِّ اغْفِرْ وَارْحَمْ أَنْتَ
الْأَعَزُّ الْأَكْرَمُ

O Allah! Shower Your Blessings,
Mercies and Salutations on
Muhammed and the family (followers)
of Muhammed.

ON LEAVING THE MASJIDUL HARAAM (or any Masjid):

بِسْمِ اللَّهِ، أَللَّهُمَّ صَلِّ
عَلَى مُحَمَّدٍ، أَللَّهُمَّ ارْبِّ
أَسْلَكْ رَبْنَ فَضْلَكَ

O my Lord! Forgive (us) and be merciful (to us). Surely You are Most Mighty and Most Generous.

NIYYAH OF QIRAN:

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ وَ
الْحَجَّةَ فَيَسِّرْهُمَا لِي وَتَقْبِلْهُمَا
مِنِّي، لَبَذِكْرِ بَحْجَةٍ وَعُمْرَةٍ.

In the name of Allah. O Allah! Shower Your Mercy on Muhammed (Sallallahu Alayhi Wasallam). O Allah I surely seek from You Your bounty.

NIYYAH FOR TAMATTU (UMRAH):

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ
فَيَسِّرْهَا لِي وَتَقْبِلْهَا مِنِّي.

O Allah, I am intending to make Umrah, so make it easy for me and accept the Umrah from me.

NIYYAH FOR IFRAD AND TAMATTU (HAJ):

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ فَيَسِّرْهُ
لِي وَتَقْبِلْهُ مِنِّي.

O Allah, I intend performing Umrah and Haj, so make both easy for me and accept them from me. I am present for Haj and Umrah.

DUA AT ARAFAT:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَةٌ لَا شَرِيكَ
لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

There is no god (worthy of worship) besides Allah, who is Alone and has no partner. Unto Him (belongs) all sovereignty, for Him is all praise and He has power over everything.

WHEN STONING:

بِسْمِ اللَّهِ أَكْبَرُ رَغْمًا
لِلشَّيْطَانِ وَرَضِيًّا لِلرَّحْمَنِ

اللَّهُمَّ اجْعَلْهُ حَجَّاً مَّبْرُورًا
وَذَفْبَارًا مَّخْفُورًا وَسَعِيًّا مَّشْكُورًا

In the name of Allah - Allah is the greatest. A humiliation for Shaitan and for Allah's Pleasure. O Allah, make it an acceptable Haj and (my) sins forgiven and (my) effort a thankful (one).

AT MEDINA
ON THE WAY TO MEDINA:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّعَلَى
آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ فَهَبْيَدُ اللَّهُمَّ بَارِكْ
عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ
كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ فَهَبْيَدُ

O Allah, shower Your Mercy on Muhammad (SAW) and His family/followers as You showered Your Mercy on Ibrahim (AS) and His family/followers. Surely, You are Praiseworthy and Most High. O Allah, bless Muhammad (SAW) and His family/followers as You have blessed Ibrahim and His family/followers. Surely You are Praiseworthy and Most High.

ON THE OUTSKIRTS OF MEDINA:

اللَّهُمَّ هَذَا حَرَمٌ نَّبَيِّنُكَ
فَاجْعَلْهُ وَقَيْةً لِّيْ مِنَ النَّارِ
وَآمَانًا مِّنَ الْعَذَابِ وَسُوءِ
الْحِسَابِ

O Allah! This is Your Prophet's Sanctuary therefore make it a protection for me from the fire and a safety from punishment and an evil reckoning.

أَسْلَامٌ عَلَيْكَ يَا رَسُولَ اللَّهِ
 أَسْلَامٌ عَلَيْكَ يَا حَبِيبَ اللَّهِ
 أَسْلَامٌ عَلَيْكَ يَا خَيْرَ خَلْقِ اللَّهِ
 أَسْلَامٌ عَلَيْكَ أَيَّهَا النَّبِيُّ وَ
 رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
 يَا رَسُولَ اللَّهِ إِنِّي أَشْهَدُ أَنَّ لَا
 إِلَهَ إِلَّا اللَّهُ وَلَا خَدَّةَ لَا شَرِيكَ
 لَهُ
 وَأَشْهَدُ أَنَّكَ عَبْدُهُ وَرَسُولُهُ
 وَأَشْهَدُ أَنَّكَ بَلَّغْتَ الرِّسَالَةَ
 وَأَذَّيْتَ الْأَمَانَةَ
 وَنَصَّحْتَ الْأَمَمَةَ
 فَهَذَا أَنَّكَ اللَّهُ خَيْرًا
 جَزَّ الَّذِي اللَّهُ عَنْهُ أَفْضَلُ مَا جَاءَ
 بِنِيَّاً عَنْ أَمَمِهِ

*Peace be upon you O Messenger of Allah
Peace be upon you O Beloved of Allah
Peace be upon you O Best Creation of
Allah*

*Peace be upon you O Prophet and the
Mercy of Allah and His Blessing.*

*O Prophet of Allah! I bear witness that there
is none worthy of worship besides Allah,
Who is Alone and has no partner.*

*And I bear witness that you are His slave
and prophet.*

*And I also bear witness that you passed the
message.*

*You have discharged the trust (given by
Allah)*

You have counselled the people

May Allah reward you well

*May Allah reward you on our behalf better
than which Allah rewarded any prophet on
behalf of his ummah.*

NOTE: There is no fixed Salam to be recited at
the Muwajaha Sharif. The first line or the first
few lines will also suffice.

يَا رَسُولَ اللَّهِ إِنِّي آسُمَّكَ
الشَّفَاعَةَ وَأَتُوَسَّلُ بِكَ إِلَى
اللَّهِ فِي أَنْ أَمُوتَ مُسْلِمًا عَلَى
مِلَّتِكَ وَسُنْنَتِكَ

O Messenger of Allah! I ask for your intercession and request Allah through your medium that I die a Muslim upon your religion and way.

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
مِنْ - - - - يَسْتَشْفِعُ بِكَ
إِلَى رَبِّكَ

Peace be upon you O Messenger of Allah from . . . (name). His is requesting you to plead to your Lord on his behalf

SALAM TO HAZRAT ABU BAKR (R.A.)

السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ
رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ

يَا صَاحِبَ رَسُولِ اللَّهِ فِي الْغَارِ
أَبَا بَكْرٍ الصَّدِيقَ، جَزَّاكَ
اللَّهُ عَنْ أُمَّةِ مُحَمَّدٍ خَيْرًا

Peace be upon you O Deputy of Rasulullah
Peace be upon O Companion of Rasulullah
in the Cave, Abu Bark Siddiq

May Allah reward you well on behalf of the
ummah of Muhammed (SAW)

SALAM TO HAZRAT UMAR (Radhiallahu Anhu)

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ
السَّلَامُ عَلَيْكَ يَا عَزَّ الْإِسْلَامِ
وَالْمُسْلِمِينَ عَمَرَبْنَ الْخَطَابِ
الْفَارُوقَ جَزَّاكَ اللَّهُ عَنْ
أُمَّةِ مُحَمَّدٍ خَيْرًا

Peace be upon you O Leader of the faithful
Peace be upon you O Pride of Islam and
the Muslims,

Umar bin Khattab Al-Farouk

May Allah reward you well on behalf of the
ummah of Muhammed. (S.A.W.)

COMBINED SALAM:

السَّلَامُ عَلَيْكُمَا يَا أَنْجَلِيَّتِي
رَسُولِ اللَّهِ وَرَفِيقِيهِ وَوَزِيرِيهِ
وَجَزَاكُمَا اللَّهُ أَحْسَنَ الْجَنَاحَ

*Peace be upon you O Two Resters
(besides) Rasulullah, his Two Companions
and Ministers.*

May Allah reward the two of you an excellent reward.

Note: The Mutamir will see and hear people reciting some very flowery and fancy Salams and duas at various ziyarats. Rather recite a simple dua in your own language from the bottom of your heart than something unknown to you.

RETURNING HOME:

When Rasulullah (Sallallahu Alayhi Wasallam) used to return from an expedition, Haj or Umrah he used to say the following:

On every climb (uphill) he used to recite the Takbir thrice. Thereafter he recited:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَةٌ لَا شَرِيكَ
لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
إِنَّبُوْنَ تَائِبُوْنَ عَابِدُوْنَ
سَاجِدُوْنَ لِرَبِّنَا حَامِدُوْنَ
صَدَقَ اللَّهُ وَعْدَهُ وَنَصَرَ
عَبْدَهُ وَهَزَمَ الْأَخْرَابَ وَحْدَهُ

There is none worthy of worship
besides Allah who is Alone and has no
partner. His is the Kingdom and for
Him is all praise and He has power
over everything.

(We are) Returning, repenting, wor-
shipping, prostrating and praising our
Lord. Allah has fulfilled His Promise,
assisted His slave and defeated the
combined groups all alone.

THE READER IS REFERRED TO MY BOOK "DUAS FOR HAJ AND UMRAH" FOR AN EXTENSIVE SET OF DUAS.

TERMS

Adhiya: Sacrificial animal slaughtered between the 10th and 12th of Zil Haj. A universal act. Not specifically related to Haj.

Arafat (also Arafah): A plain near Mecca. Situated outside the Haram boundary (12 km from Mecca).

Attar (litr): Perfume

Damush Shukr: Sacrificial of Thanks by those performing Tamattu or Qiran Haj.

Dum (lit Blood): A penalty for omitting or contravening certain rites of Haj.

Dua: Prayer/to pray to Allah.

Fard (pl. fara'id): Compulsory act or duty.

Ghusal: To bathe according to the rules of Islam

Haj Badal: Haj performed on behalf of someone else.

Haj Mabrur: An accepted (pure) Haj.

Haji: One who performs/Performed Haj (pl. Hujjaj).

Hajr Aswad (Hajr = stone, Awad = black): Formerly a pure white stone from Jannah. Presently broken into about eight pieces.

Halq: To shave the hair (of the head) after Umrah or Haj. Men only.

Haram (Holy Place / Sanctuary): Fixed boundaries around Mecca in which the following is prohibited: Hunting/cutting trees, plants, fighting, killing
(Bukhari/Muslim).

Haraam: Forbidden. (Also sacred - Masjidul Haraam - The Sacred Masjid).

Hateem: Semi circular shaped area adjoining the Ka'bah. Formerly part of the Ka'bah.

Ibadah: Worship

Idtiba: To wear the upper Ihram garment in such a manner that the left shoulder is covered and the right shoulder is bare. (For a tawaf followed by Sa'ee only. Not for salah).

Ifrad: To perform Haj only. (A person performing Ifrad is called a Mufrid).

Ihram: Two pieces of unsewn (unstitched) cloth worn by all Hujjaj and Mutamirin. (For ladies their normal clothing).

Istighfar: Seeking repentance.

Istilam (to kiss / touch): Kissing the Hajar Aswad or touching the Rukn Yamani. Rasulullah (Sallallahu Alayhi Wasallam) did not kiss or touch any other part of the Ka'bah.

I'tikaf Secluding one's self in the masjid during the last ten days of Ramadan. Great virtues have been associated with this act. One can intend seclusion for a short period in the masjid at any time (Nafl I'tikaf).

Jamrah (pl Jamarat): Means a stoning place (commonly called the Shaitan). There are three such places which one has to stone: Jamratul

Kubra - the Big Stoning Place. Jamaratul Wusta
The Middle Stoning Place. Jamaratul Ula - the
Small Stoning Place.

Originally Shaitan appeared before Ibrahim (Alayhis Salaam) at these three places. Ibrahim (Alayhis Salaam) stoned him. Situated in Mina.

Janazah Salah: Salah for the dead.

Mahram: One you cannot marry.

Makruh: Unpleasant/disliked. (Makruh Tahrīmī - very unpleasant bordering on ḥarām).

Maqam Ibrahim: (Lit. standing place of Ibrahim (Alayhis Salaam) On this spot is a rock bearing the footprints of Ibrahim (Alayhis Salaam).

Masnoon: According to the sunnah.

Masjid Khaif: The Masjid of Mina. Plus minus 200m from the Small Jamrah.

Masjidun Namirah: The Masjid of Arafat.

Mataf: Place of tawaf. The area around the Ka'bah.

Mihrabun Nabi: The place where Rasulullah (Sallalahu Alayhi Wasallam) performed Imamat (led the congregation).

Milain Akhdarain: Two markings between which Hajira the wife of Ibrahim (Alayhis Salaam) ran in search of water; between Safa-Marwah - green lights mark this portion.

Mimbar: Pulpit. The Friday sermon is delivered from here.

Mina (also Muna): A place 5km from Mecca.

Miqat: A fixed place which cannot be passed on the way to Mecca without Ihram (pl. Mawaqeet).

Mizab: Gutter from the roof of the Ka'bah. Falling into the Hatim.

Months of Haj: Shawwal—Zil Qad—Zil Haj.

Muhrim: One who is in a state of Ihram.

Multazam: A space of two metres from the door of the Ka'bah till the Hajar Aswad.

Mustahab: Occasionally done by Rasulullah

(Sallalahu Alayhi Wasallam). There is a reward for doing it and no sin for leaving it.

Mu'tamir: One who performs/Performed Umrah (pl. Mu'tamirin)

Muwajaha: Face section of the Prophet's grave.

Muzdalifah: A place near Mecca (7km).

Nafl: Optional/extrA.

Niyyah: Intention.

Qiran: Umrah and Haj performed in one Ihram. One performing Qiran is called Qarin.

Qasr: To trim the hair of the head. Men and women.

Qurbani (Adhiya): To slaughter an animal in commemoration of Ibrahim's act. The sacrificial animal. Between the 10th and 12th of Zil Haj.

Ramal: To walk briskly with the chest out in the first three rounds. For a tawaf followed by Sa'ee. Men only.

Rami: To stone/pelt.

Sa'ee: To go from Safa to Marwah and back, seven times. (Safa-Marwah - two hills traversed by Hajira, the wife of Ibrahim (Alayis Salaam) in search of water and people. The Sa'ee is a re-enactment of this).

Sahabah: Companions of Rasulullah (Sallalahu Alayhi Wasallam).

Sajdah: Prostration.

Salam: Greetings.

Shawt: One circle around the Ka'bah. Seven shawts equal one tawaf. Also for Safa-Marwah.

Subuh Sadiq: Early dawn (starts about 90 mins, before sunrise).

Sunnah Muakkedah (insisted upon sunnah): An act performed regularly by Rasulullah (Sallalahu Alayhi Wasallam).

Tahiyatul Masjid: Two rakats Salah performed when entering the masjid (lit. greeting of the masjid).

Tahlil: Reciting the Lailaha illallah.

Takbir: Reciting of the Allahu Akbar.

Talbiyah: Reciting the Labbaik.

Tamattu: Umrah and Haj performed in two separate Ihrams. (One performing Tamattu is called Mutamatti).

Tawaful Qudoom: Tawaf of Arrival. (In Ifrad and Qiran).

Tawaful Wida: (Also Tawaf Sadr) Farewell Tawaf prior to one's departure from Mecca.

Tawafus Ziyarah: (Also Tawaful Ifadah) A Tawaf performed after stoning the shaitan/slaughtering/cutting of hair on the 10th of Zil Haj.

Umrah: A small Haj. Performed any time of the year except from the 9th till 13th of Zil Haj.

Wajib: Compulsory (pl. Wajibat).

Wajibut Tawaf: Compulsory two rakats performed after every tawaf.

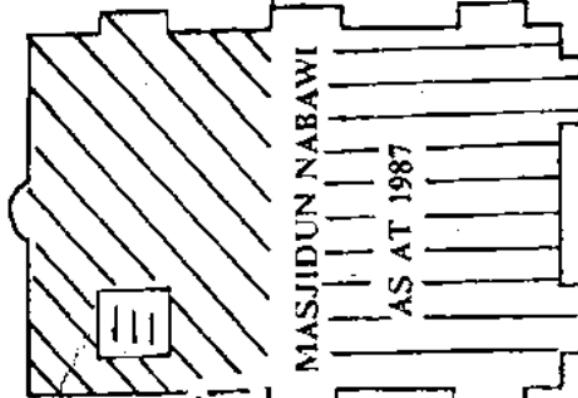
Wuqoof: The standing or stopping at Arafat on the 9th of Zil Haj between midday and sunset. Also at Muzdalifah before sunrise.

Zam Zam: The miraculous well created for Ismail (Alayhis Salaam) situated near the Ka'bah.

Zawal: Actual midday (lit. not 12.00 p.m.)

Zikr: Remembrance of Allah or the recitation of His Names.

TURKISH \pm 120 yrs
SAUDI \pm 30 yrs



BAB JIBRIL

BAB NUSA

NEW EXTENSION

1992 / 1413

MASJIDUN NABAWI AS AT 1987

← TO BACH CEMETARY

